Where it is so that euery humayn Creature by the
suffrañce of our lordy gody is borñ & ordeigned to
be subgette and thral vnto the stormes of fortune
And so in diuerse & many sondry Wyses may is perplexi-
id With Worldly aduersitees/Of the Whiche J Anto me
Wydeuille Erle Ryuyeres/lordy Scales &c̄ haue largely &
in many diffirent manets haue had my parte And of hem
releuedy by thynfynyte grace & goodnes of our saidy lordy
thurgh the meane of the Mediatrice of Mercy/Whiche ge
euidently to me knowen & vnderstonde hath compelledy me
to sette a parte alle ingratitude/And droof me by reson &
conscience as fer as my Wrecchednes Wold suffyse to gyue
therfore synguler louynges & thankes/And exorted me to
dispose my recouerd lyf to his seruyce/in folowīg his lawes
and cōmandemēts/And in satisfacōn & recōpence of myn
Inyquytees & fawtes before don/to seke & execute ỳ Werkes
that myght be most acceptable to hym/And as fer as myn
fraylnes Wold suffre me J restedy in that Wyll & purpose
Duryng that season J vnderstode the Jubylee & pardon to
be at the holy Apostle Seynt James in Spayne Whiche
Was the yere of grace a thousand.CCCC.lxxiij. Thēne
J determynedy me to take that voyage & shippedy from sou-
thamptoñ in the moneth of Juyll the saidy yere/And so
sayledy from thens til J come in to the Spaynyssh see there
lackyng syght of alle londes/the Wynde beyngy good and
the Weder fayr/Therme for a recreacon & a passyng of tyme
J had delyte & axed to rede some good historye And amōgy
other ther Was that season in my cōpanye a Worshipful gen-
tylman callidy lowys de Gretaylles/Whiche gretly delitedy

hym in alle vertuouse and honest thynges/that sayd to me / he hath there a book that he trusted I shuld lyke it right wele /and brought it to me / whyche book I had neuer seen before . and is called the sayinges or dictis of the philosophers . And as I vnderstande it was trans= lated out of latyn in to frenshe by a worshipful man cal= lid messire Jehan de Teonuille prouost of parys whan I had hered and loked vpon it as I had tyme and space I gaaf therto a gray affection . And in especial by cause of the holsom and swete sayinges of the paynems/ whyche is a glorious fayr myrrour to alle good cristen people to behold and vnderstond . Ouer that a grete com forte to euery wel disposed saule / It speketh also vniuer sally to the vample . weel and doctryne of alle kynges princes and to people of euery estate / It lawdes vertu and science / It blames vices and ignorance . And al be it I coude not at that season ner in al that pilgrema= ge tyme haue leyzer to ouersee it wele at my pleasure . what for the dispositions that belongeth to a taker of a Jubylee and pardon . And also for the grete acqueyntaunce that I fonde there of worshipful folkes / with whom it was sit= tyng I sholde kepe good and honest companye / yet ne= uertheles it rested styl in the desyrous fauour of my mynde / entendyng vtterly to take therwith grettez acqueyn taunce at som other conuenyent tyme . And so remay= nyng in that oppynyon after suche season as it lysted the kynges grace comaunde me to gyue myn attendaunce vpon my lord the prince . and that I was in his seruyse / whan I hay leyser I loked vpon the sayd booke . And at

the last concluded my my self to trãslate it my to thenglysshe tonge, whiche my Jugement was not before. Thynkyng also ful necessary to my said lord the vnderstãdyng therof. And leest J coude not at al tymes be so vele occupied or sholde falle my ydelnes, whan J myght, nolde and theme J felle my hande with all And drewe bothe the sentẽce and the wordes as nygh as J coude, Neuertheles J haue seyn & herde of other of the same bookes whiche difference and be of other importaunce, And therfore J drede that suche as sholde liste to rede the translacõ & haue veray intelligence of ony of thoos bookes, eyther my latyne or my frenshe sholde fynde errours my my werke, whiche J wolde not afferme cause of the contrary, But allegge the deffaulte to myn vncomynge, with the dyuersytees of the bookes, humbly desyryng the reformacõ therof with myn excuse, and the rather syn after my rudenes not expert, J my my maner folowed my copye and the grounde J had to speke vpon, as here after ensiewis.

XUM

Sedechias was the first philosophir by whom
through the wil and pleaser of oure lorde god
Sapience was vnderstande and lawes resceyued. Whiche Sedechias saide that euery crea-
ture of goode beleue ought to haue in hym sixtene vertues
¶ The first vertue is to drede and knowe gode and his
angellys ¶ The seconde vertue is to haue discrecion to dis-
crene the goode from the badde and to vse vertu and fle
vices ¶ The thride vertue is to obeye the kynges or princes
that gode hath ordeygned to reygne vpon hym and that
haue lordship and power vpon the people ¶ The fourthe
vertue is to worship hys fadre & hys modre ¶ The fyfthe
vertue is to do Justely and truely to euery creature after
his possibilite ¶ The sixthe vertue is to distribute his al-
mes to the pouer people ¶ The seuenthe vertue is to kepe
and defende straungers and pilgrymes ¶ The eyghte
vertue is to bynde and determine hym self to serue our lorde
gode ¶ The nynthe vertue is to eschewe fornicacion ¶ The
tenthe vertue is to haue pacience. ¶ The enleuenth vertue
is to be stedefast and true ¶ The twelfthe vertue is to
be peasible and attemperate and shamfast of syme ¶ The
thertenthe vertue is to loue Justice ¶ The fourtenthe ver-
tue is to be liberal and not couetous ¶ The fyftenthe ver-
tue is to offre sacrifices to our lorde gode almyghty for the
benefices and gracis that he shewith hym dayly ¶ The
sixtenthe vertue is to worship gode almyghty and to put
hym hooly in his protection and defence for resistence of the
in fortunitees that dayly falles in thys worlde ¶ The saide
Sedechias saide that right as it appartenith to the people

to be ſubgect and obbeiſſant to the Royal mageſte of thair kyng or pryncr right ſo it behoueth their king or pryncr to entende diligentely to the Wele and gouernaunce of hys people/and rather to Wil the Wele of them than his owne propre lucre. for by ſimilitude ryght ſo is the kyng or the prince With hys people/as the ſaule With the body ¶ And ſayde Sedechias / if a kyng or a pryncr enforce hym ſelf to gadre money or treſor by ſubtyl exortacion or other vnde/ We meanes he ought to knowen he doth amyſſe / for ſuche treſor may nat by gadred Wythoute the ſequele be to hys daungcr or depopulacion of hys Royaume or countrey

¶ And ſaid Sedechias / if a kyng or a pryncr be ne gligent and ſloughful and take no hede to ſercke and enquere the diſpoſicion and Workis of hys ennemyes. then tent Wyl and dedis of hys ſubgettys he ſhal not be long in ſurete in his wyame ¶ And ſaid Sedechias the peo ple is fortunat and happy that haue a goode and a vertu ous kyng or pryncr diſcrete and Wyſe in ſciences. And myklyl ar the people infortunat Whan eny of thyes thynges lak in their kyng or pryncr ¶ And ſaid Sedechias if a kyng or a pryncr for Slouthe leue to do eny of the lytil thynges that hym ought / and is ordeygned he ſhulde execute lightly after he leueth greter vndon and ſoo conſe/ quently he may leſe alle/ ryght as a litil ſekeneſſe or hurt Wythoute it be ſone and Wele remedied /may cauſe the diſ truction of alle the hole body. ¶ And ſayde Sedechias if a kyng or a pryncr byleue the fayre Wordes and flate ryngis of hys ennemyes hauyng noo Reſpect to theyr Wer kis it is mervaylle but the ſayd kyng or pryncr therby

sodeynly take harme ¶ And sayd Sedechias. It appar
teygneth to a kyng or a prynce to enfourme hys sone in
vertue and science and how he shal gouuerne hys lande
after hym how he shulde be right wis to hys people + how
he shoulde loue and haunte hys knyghtes not sufferyng
them to vse to mykel huntyngis nor other idelnesses/but
instructe hem to haue goode eloquence and to eschewe alle
vanitees ¶ And sayd Sedechias It appartegneth to
a kyng or to a prynce. if he wol haue ony nygh seruaunt
first to knowe hys guydyng and condicious and howe
he gouuerneth hym silf in hys house and amougis hys
fellawes . and if he vnderstande hym of goode condicion
and gounernaunce hauyng pacience in hys aduersite rete
ne and take hym than hardely . And ellis to be ware
of hym ¶ And sayd Sedechias if thou haue a verry
true frende that loueth the wele thou ought to take hym mo
re in thy loue and fauour . than ony of thy kennesmen de/
siryng thy deth for to haue the successions of thy goodis
¶ And sayd Sedechias commonely euery resemblance
delyteth other ¶ And sayd Sedechias he that wyl not
be chastysed by sayre and swete wordes . ought to be correc
ted by sharp and harde correction ¶ And sayd Sedechi/
as the gretteste richesse is satisfaciō of the herte ¶ And said
he is not riche/to whom richesse lasteth not / ne whan they
may be lightly taken awaye/But the best richesse is that
thing/that dureth perpetuelly ¶ And sayd Sedechias the
obeissaunce don by loue is more fermer than that/that is don
by myght or drede. ¶ And sayd that experyence is a goode
chastisement ¶ And sayd the lokyng vpon the ende of

the Worke / yf it be goody + yeueth hope to the lenymmyng
¶And saide/that goode renōmee and fame is right profi-
fitable in this Worlde/ the dedes therof auaileth in the other
Worlde ¶And saide/it is better a may to holde his peas
than to speke myche to eny ignorant mañ.and to be a lone
than to be acōpayned with euill people ¶And saide whan
a kyng or a prince is euill tacched and vicioux/lettir is
to thaim that haue noo knowlege of him than to thoos that
be gretteſt maiſters in his houſe ¶And saide/lettir is a
Womañ to be lafteyñ than to here an euill diſpoſid or a
Wikked childe ¶And saide/the cōpanie of a pure Wieſe-
may is lettir than of a riche ignorant that weneth to be
Wyſe by ſubtilitee ¶And saide/he that offendeth gody his
creatoz+by gretter reaſon he faileth to other ¶And saide
bileue not in him that ſeith he loueth and knoweth trowth
and doth the contrary ¶And saide/the ignorante men
Wol not abſtyne them from their ſenſualitees but loue their
lif for thair pleaſaunce/What defence ſo euer be made vnto
theym.right as childreñ enforce them ſelf to ete ſWete thim-
ges.and the rather that they be chargeth the contrarie+but
it is other Wieſe With Wieſemeñ for they loue their liues but
onely to do goode dedis/and to leue Idelneſſe & the delecta
coñs of this Worlde ¶And saide/ howe may be cōpared the
Werkes of theim that entende the pfection of the goode thim-
ges perpetuel/to thaim that Wol but their delices trāſytory
¶And saide that the Wieſe men here their greues & ſorowes
as they Were ſWete vnto them+knowing their trouble paciētly
taken+the ende therof ſhalbe to their merite ¶And saide that
it is pfitable & goode to do Wele to them that haue deſerued it

And that it is euill doy to do Wele to vnkaimy that haue nat deſeruedy it/for all is loſt that is yeuey vnto themy/ right as the reyne falleth vpoy the ḡuel ¶And ſaid he is happy that vſith his dayes iy doyng couenable thinges/and takith iy this Worlde but that/that is neceſſarie vnto him and may not forbere/Applying him ſelf to do good dedis & to leue the lande ¶And ſaidy amay ought nat to be demedy by his Wordes/ but by his Workis/for comenly Wordes ley layne/but by the dedes is knowdey the hazme or the prouffit of euery thing ¶And ſaidy Whay that almes is diſtribute to pouer indigēt peple/it proffiteth as a good medicine couenably yauey to them that be ſeke/but the almes yauey to the notindigēt is a medicine yeuē Without cauſe ¶And ſaydy/he is happy that Withdraweth his ere & his eye from alle vyle thinges ¶And ſaydy/the moſt couenable diſpence that eny may may make iy hys lyf/is hit that is ſette iy the ſeruice of god/& iy good Workis ¶And the ſecond is that is ſpēded iy neceſſarie thiges that may nat be forborne as mete drinke clothing/& for remedies ayenſt ſikeneſſe & the Worſte of alle is that is diſpended iy ſyn & euil Werkis.

Hermes Was borne iy egypte ¶andy is as myklyl to ſay ther as mercuri/& iy ebreu as Enok/Whiche Was ſone to Jareth the ſone of Matuſale/the ſone of Malaleel/the ſone of Caynay/the ſone of Enoes ſone of Seth ſone to Adamy/And to fore the grete flode/called Noes flode After that Was there another litil flode/Whiche drowbnedy/but the contre of Egipte onely afore the Whiche the ſaide Hermes departeth thens ¶andy Went through alle landes tyl he Was four ſcore yere olde andy ¶iy ¶Andy With

him hadde lxxij̄. persones of diuers tonges Whiche alweye
steredy and exhortedy the people to obeye our lord. & edifiedy
Cyties. townes Whiche he fulfilledy With sciences. And Was
the first that fonde the science of scoles. & establissheed to the
people of euery clymat lawes couenable and apparteig;
nyng to thair opinions. to the Whiche hermes the kyngis in
thoo dayes yaf grete audience and obeissaunce in all thair
landes and so didy habitantis of the Isles of the see he
constreyned them to kepe the lawe of god in saing trouthe to
dispise the Worlde to kepe Justice. to Wynne the saluacoñ in
the other Worlde. he comaundedy orisons & praiers to be saide
and to faste euery Wyke ooñ day. to destroye the ennemyes
of the lawe to yeue almes to the pouer goddis people. that is
to say. to the feble and Impotent. he comaundedy that porke
flesshe and camelys sholde be eteñ. and suche semblable me;
tes. and comaundedy them expressely. that they shulde kepe
them fro pariury. he stablissheedy many festis at certain sea;
sons. and ordeigned also diuers persones to offre sacrifices
at the rising of the sonne. and som other at the first newe
moone. and at the coniunction of the planettes. & also When
the planetes entre in to their houses. and When they ascẽded
and When they discendedy. The sacrifices Were of many
thinges. that is to say of roses. of flours of greynes of
Wheete. of barley. of frutes. of grapes. of licours. of
Wynes. Andy the same hermes saide. that it Was noo
Recompense sufficient. to thanke godyonely for the gre
he hath sent vs ¶ Andy saide. O thou may yf thou dre;
dest godyWele. thou shuldest neuer falle in to the patthes
that bringeth may to harme ¶ Andy saide. make not

your clamours to gody as Ignoraunces ful of corrupt Wil
fulnesse. and be not obedient vnto oure lorde gody . nor
trespassours to hys lawe. And wyl noon of you do to your
felowe . otherwyse than ye wolde be doy to. but be concordaūt
and loue to gyders . vse fastyngis and orisons in pure
and clene willes. constreyne you to do goode dedes humbly
and without pryde in suche maneve as of your werkes
may growe goody fruytes . and kepe you oute of the com;
panyes of theues of formicatours. and of thoos that vse
euil werkis ¶ And sayd kepe you that ye be not pariu
redy and let trouth be alwey in your mouthe / and swere
not but ye and nay . enforce you not to cause them
swere that ye knowe wil lye . lest ye be parteners to theyr
paruiry. put your trust in gody that knoweth alle secretes
and he shal Juge you in equite . at the grete day of Juge;
ment whey he shal yeue remuneracion to the goode for theyr
goodnesse and punysh the euil for theyr wykkydenesse/
And sayd . ye be certain that the redemptour our lorde . is
the greteste sapience . and the greteste dilectacion that one
ought to haue . of whom alle goodenesse cometh/ & by whom
alle the yatis of witte & vnderstādyng ben opened And
gody that hath louedy his seruātis hath yeuen them discreci;
on & hath establissedy prophetes & prophecyers . & ministres
fulfilledy with the holy goost by the whiche he hath many;
festely shewed vnto them the secretis of the lawe & the trouth
of the sapience to entente that they shuld eschewe al erroure
& applye them to alle goody dedis ¶ And said vse sapience
& solowe the lawes/ be merciful/ and garnisshe you with
goode doctrines thinki & loke wele vpon your werkis without

hastinge you to mykyll & in especial whan ye shal punissh
misdoers and yf ye vse eny manere of thinge likly to synne
be not shamefaste to withdrawe you therfro/and to take
penaunce for the same/for to yeue other exemple. for yf it be
not punisshed in this worlde it shalle at the greete day of
Jugement and suche shalle tourmented with greete peines
whitoute ony pyte taken vpon them ¶And/ correcte
you by your self and folowe the wiese men lernyng of hem
good vertues/& lette alle your desire be/to wynne goode renou
mee and fame. employe not your tyme and your mynde in
falsshede nor in malice ¶And seide loke ye sette noo bay
tes to the noysaunce of eny body. nor that ye seke thaire
hurtes by cautelles or sotiltees. For suche workes wol
not be hidde. but at the last they wol appere ¶And/ saide
constreyne you to amuepe the loue of god and of your feith
vnto sapience. and yf ye do so alle your lyf. it shalle to
you agreete prouffitable wynnyng. and of that noble vertue
shal come vnto you greter benefices. than yf ye sholde assem-
ble greete golde and siluer or other tresours not durable. for
it shalle to you a greete richesse in the other world that neuer
shalle haue ende ¶And saidy. be al one within and with-
oute in that ye shal speke. & bebare that your wordes be not
contrary to the thoughtis of your hert ¶And saide hūble
and obeye your self to your kyng and your princes. and
worshipp the greete ministres vnder them. loue god & trouth
& yeue true counsaile to that entent ye may the more hooly
with your good penaūce be in the waye of saluacīō ¶And
saide/yelde louīg vnto your lorde alwele in your tribulacion
as in psperite in youre pouerte alwele as in your richesse

¶ And saide ye shal here hens noy other thingis but your werkis/and̄ therfore/be ware that ye Juge not vniustly and̄ desire rather to haue pouerte in̄ doing goody dedes/than richesse in̄ syn̄/for richesse may sooy be lost/and̄ good dedis shal euer abyde ¶ And saide be ware of to mykyll laughing and̄ mokkyng ony persone/all be it/ye perceyue in him ony foule or euil tache ·yet rebuke them not dishonestly ·but thinke that god̄ hath made you all of one matere & imght a made you as euil as he/wherfore ye ought to thanke hys goodnesse /that hath shewed you suche grace/and̄ hath kept you from myschef in the tymes past and̄ present · And̄ pray him of his merci he wol so kepe you forthe ¶ And saide if it fortune p̄ the ēnemies of youre feith wil dispute with you·by diuerse & sharp seyngis/answere them in̄ swetenesse & in̄ humylite prayng god to be of your counseile·& that he wil addresse all his creatures to the goode feith for their perpetuel saluacion ¶ And saide be silent in̄ counseil and̄ be wel ware·what ye speke afor your ēnemies leste ye resemble him that seketh a wod̄ to be betyn with all ¶ And saide ye may not be Juste without the drede of our lord god/by whiche ye atteyne helpe of the holy goost that shal opey you the gates of paradise/wherin̄ your saules shal entre·with thoos p̄ haue deserued euerlastīg lyf ¶ And saide eschewe the cōpany of thoos that loueth you not of euil peopel of dulleny men & of ignoraūtis And whan ye thinke ony good thought execute it& ye may mcōtinēt leste ye be let or withdraweny therfro by ony sinistre or euil tēptacion And saide haue no enuie though thou se ony prosperite com̄ to ony euil man/for his ende shal not be goode ¶ And̄ saide · make your childreny

lerne goode in their youthe or they falle to malice. and so ye shal not synne in them ¶And saide. Worshipe and praye to our lorde with a clene wil & adresse al your desires to him and he shal helpe & enhance you. What part so euer ye go. & subdewe your ennemyes vnder you ¶And saide. When ye wil faste/make first clene your saules of al filthe. that your fastig may com of pure hert without eny euill cogitacions whiche god reputeth vile. and as ye ought to abstene your self from metis. so ought ye to abstene frome synne. for it satisfieth not to spare metes. and do euill dedis ¶And saide/in your yonge age visite our lordis houses and lette al your orisions be in swetenesse & humilite without pompes or pride. And when ye be mooste merry in your houses with your folkes. haue in remembrance our lordis poure indigent people. and departe vnto them your almes ¶And saide/ yeue conforte to prisoners. to them that be in sorowe and trouble. hele the seke. clothe the naked. yeue mete to the hungery. drinke to the thursty. harbrowe pilgrimes make satisfacion to your creditours. and pacientlye suffre the Iniuries that they doy vnto you ¶And saide/disconfort nat them that ley in affliction but helpe them with swete and pleasaunt wordes And if it be suche as aftore haue hurte you benignely forgeue it them. satisfying you with the peyne that they suffre ¶And saide/enforce your self to vnderstonde frendis. & than first preue them ar ye put to moch truste in them/lest it be to youre hurt/and that after therof ye repente you ¶And saide/he that god exalteth in this worlde ought to take no pride nor vayneglorye in hit/nor repute him self gretter than oon of his felawes for god hath made

riche and poure of oon creacon throughe whiche alle be egalle ¶ Andy saide/beware that in your Ire or Indignacion ther escape out of your mouth noo foule wordes. for it is dishonneste and engendreth hate. it is not conuenyent for hym that wil haue scyence · to selle it by mede or for money·but onely by delectacon and byause it is more precious than other thinges ¶ Andy saide that kyng is goody and noble / that causith in his Royame goode lawes to be kepte & maintenyed·and the lande to be layde downe ¶ Andy said largesse and liberalite is knowen. Whan a man is in necessite & pourete. & pacience. Whan oon hath power to Juge and be auenged ¶ Andy saide. he that worshiped the Wyese men loueth Justice·and doth goode dedis. and enforceth hym to Wynne sciencis and goode condicions and therfore he shal finde that that liketh hym in this Worlde or in the other Andy seith. he is vnhappy bothe here and there that hath Witte and wol lerne noo science ne doctrine ¶ Andy saide he that wol not teche that that he vnderstōdeth in science & goody condicions. he shalbe partenar to the Ignoraunse of frowardy folke Andy he that denyeth to teche science to him that it is couenable vnto / he ought to be depriued of his benefice in this Worldy. but ther is noone that doth so saue Ignoraunt folkis·whiche comonely ben enuious frowarde and il willedy ¶ Andy saide. liberalite and largesse is bettir in science than in richesse for the renomme of a Wyseman abideth·and the richesses abideth nat. Andy a man ought not to offende nor hate him / that hath trespassedy vnto hym. but ought to do goode ayenst harme for the werkes of the Wiesemen is preuedy in. iij. thinges that is to

seye to make hys ennemye his frende / And to make the
rude connyng / And to reforme the euyl disposed vnto
goodenesse ¶ And sayd / He may be called goody Whan
other fare the better for his goodenesse ¶ And sayd he that
loueth the Wele of his neygbour as his owne ¶ And say-
de That grete science prouffyteth litil to a couetous man
But litil science prouffyteth moche to him that Withdra-
weth his courage from couetise ¶ And sayd / That the
lyff may be resembled to the fleyng of an arowe / And
the deth is like the lyghting therof ¶ And sayde / Jt ys
more mezyeezy and better to haue pytie vpon the foole than
vpon the Worldely Wyseman ¶ And sayd He that hol-
deth hym not satysfyed With that / that god had sent him
Deserueth not to haue more ¶ And sayd / A reporter
or a contryuer of talys comonely / other he lyeth to him
that he telleth them / or he is fals to thoos that he hath seyde
it of ¶ And sayd derysion and scornyng putteth alway
and Wastith leue as the fiere doth the bronde ¶ And say
de The enuyous man is frendely to him that is present / &
in his absence is his ennemy / and so sheweth him his fren
de by Worde / and ennemy by dede ¶ And said / An enuious
man seeketh of noght but to dispraise alle other ¶ And
sayde he is right sure that seleth him self Without eny gilt / &
is ny none surete that wol not knowe his owne gilt And
sayde / Beware obeye not vnto couetise for Whan ye wold
it wol not obeye vnto you ¶ And sayd / He that yeueth
good cõseil le to other folkis / begymeth to do prouffyt to
him self / & Was axed of the said hermes What it Was that
moost letted & troubleth man / he answerd / Ire & enuie / after

they axed hym Wherfore/the Wiese may stode more atte ya-
tes of the riche may/than the riche may atte yates of the
Wiese may. And he answered. the Wiese may knoweth
the prouffit of the riche. & the riche knoweth not the prouffit
of the sciencial Wiese may ¶And saide/he that hath Witte
and discrecion and knoweth it not inde resembleth the
tree/that bereth noo frute ¶And saide. he is Wiese that
knoweth Ignoraunce and he that knowith it not is igno
raunt/and he that knoweth not him self. holde shulde he
knowe or deme another ¶And saide ther be. ij. maners of
men the oon seketh and can not finde/the other findeth and
can not profite ¶And saide/sapience is like a thinge fal-
ley in a Watre. Whiche can not be founde. but by them that
Wol serche and fette it from the bottom ¶And saide With
oute chastite/a may can not be verey parfightly Wise/and
Without Witte he may not be parfight in science ¶And
saide discipline is the ornament of Witte. With the Whiche
euery may ought to enriche himself ¶And saide it is not
honeste to chastise a may afore alle folkis / rather a part
¶And saide Whan a may ofte excuseth himself his
knowen gilt. it causith his errour the more to be remembred
¶And said the Ignoraunt persone is but litil. al be it
he be old. and the Wise is moche. al be it he be yonge
¶And the Worlde dispraiseth nowe adays thos that afor
it Was Wont to Worship/and the erthe Wasteth and eteth
them that afor it Was Wont to norysshe and fede ¶And
saide. the fole is knowen by his Wordis. and the Wiseman
by his Werkis ¶And said therbe selbe folkis enuioy of a dede
may/but therbe many that Wol lye vpon them ¶And said

he mery and glade and It ſuffyſeth to angre the nuyous
may/And ther was ayed of the ſayd hermes/Why he ma
ried him nat/he anſuerd/he that ay not ſwymme in the
ſee alone holde ſhulde he bere another in his necke ſwymmig
¶And ſayd kepe the oute of the company of a Jangeler
Which reſembleth to a thyng that ſemeth good a ferre/and
nygh It is right nogh ¶And ſayd/He that wolle do
ayll at thin Inſtaunce ayenſt another/Pyght ſo wil he
at his Inſtaunce do ayenſt the ¶And ſayd/He that wil
preyſe the of vertues that ley not in the/and thou reioyce
hit/he may wele allegge the vices that he ſeth in the/And
ſayde/Ire troubleth reaſon/and letteth alle goode werkis
and furtheret all ayl ¶And ſayd he that labureth in
that/that may not auayle/leſeth therfore that/that myght
prouffyte ¶And ſayd the hurte & the trouble that is don
cauſed by euil peple lettith the deſire and wele of the goode
And ſayd Whan thy frende erreth or myſtaketh him ayenſt
the + yet as moche as thou may departe not from his amy-
tiee/but aſſaye the meanes to redreſſe him ¶And ſayd
Wyſe kynde and true is he/that wil lyghtly forgete the
errour of his frende ¶And ſayd/It is better chaſtyſe
thy ſelf than lete other do ¶And ſayd/The goodeneſſe
that cometh of ay Ignoraunt man/Is like the rhys that
growe on a dongy hille ¶And ſayd ay ayl felawe is like
a tree kyndeled wherof the one branche ſetteth the other a fiere
¶And ſayde/The nobleſt thing that god hath made
in this worlde is a man/& the richeſt thing to him is reaſon
by the whiche he kepeth iuſtice & eſcheweth ſynne ¶And ſaid
the fole wol knowe in him ſelf no vile thing & the ignoraũt

ley founde goode and desired ¶ And sayde Bettir it is to the to haue grete necessyte/than to borowe of him in whom thou hast no truste ¶ And sayde If thou laboure to teche a foole/the more shal sorye encresse ¶ And sayde I mezueil of thoos that absteyne them from metis noyng to the body and maketh none abstynence of synne ¶ And sayd muk teplye silence . for that annoydeth prelles and vse trouth Whiche discipline shal mayntayne the and thy werkis/& he that wole wele kepe the feyth/ought to leue to his frende of his goode/ and to be gracious to them that he knowith goody and no denyer of Justice to his ennemye / and to eschewe alle thingis that toucheth dishonour

OMer was an anucient lerciser in Grece and of the gretest astate there. he was after moyses/ b. c lb. yere he made many goode thingis and alle the lerciseres of grece folowed his discipline . The whiche omer by fortune was taken and emprisoned and put to be solde as a prysonner or a bondeman . And than one axed hym . whens he was. He sayd of his fadre and of his modre. Wilt thou that I shalle beye the ¶ And he answerd Why axest thou me counseyle what thou wolt do with thy siluer ¶ And they axed him. Wherto he was good He sayd. To be deliuered . And so abode long in pryson And at the last they lete him go. He was A may sayre formed. and of large stature . and lyued . C biij. yere And here after folowe his seynges. he is discrete that can refrayne his tonge ¶ And sayd he that werkith by gseyl yeueth him self rest and labour to other ¶ And sayde it is a frendely lyuing to dele without fraude & barat ¶ And

ſaide accompanye the With good people . and thou ſhalt be
on of hem . accompany the With badde / & thou ſhalt be on of
thoos ¶ And ſaide he is good and liberal that applieth him
to good Werkis and clene . and that putteth them in execu-
cion or euer ther come ony occaſion of empeſchement ¶ And
ſaid the hert ſhyneth in vertue and is ſure Whan it is ſet
in ſapience And fraude & barat is in the fruit of euill thoughtis
¶ And ſaidy the mouth ſheweth ofte / What the hert
thinketh ¶ And ſaidy the looke ſheweth ſomtyme the diſ-
poſicion of the hert afore the Wordes been ſpoken ¶ And
ſaide it is agrete ſurete for a man to purueye by tyme in his
cauſis ¶ And ſaide it is merueile of a man / that may be
in reſemblaunce to god . and enforceth him ſelf to be like
to the beeſtys ¶ And ſaid beWare thou do ne take nothing
that thou fereſt to be accuſed of . for if thou do thou ſhalt be
the accuſer of thy ſelfe ¶ And ſaide payne thy ſelf to Wyn-
ne good condicious and vertues . for therby vices & harmes
ſhalbe eſchewed ¶ And ſaide ther Was ſomtyme a Wiſe
man ſhaped out of a brokey and loſt ſhip in to an Iſle
of the ſee . and ſo beyng ther alone drewe a figure of geome-
trie / vpon the ſandis . Where With he Was ſonde by certaine
ſhipmen . that brought hym to the kyng of that grounde
tellyng hym that cas and auenture . And therfore the
kyng ſent through alle hys prouynces . and charged
them they ſhulde enforce them ſelf to lerne and haue ſuche
connyngis as ſhulde byde With them after their ſhip Were
loſt . that is to ſey . ſcience and goode Werkys ¶ And
a man ſeith With hym . ij . beſſeles the on be fore and
the other be hynde . In that byfore be the errours and vices

mayntayne they and there may noo wele be in a royame
without it be habundaunt of people/for the decay of a royam
is falbe of people. And if they with drawe hem/the prince
is left lorde alone and therfore remembre wele thy dedis
and eftsones thinke on thy saule and put in that garison
all that thou shalt haue nede of in the other worldy And
yf it happen that thou must goo in the werre in thyn owne
persone. kewarc wele that thin ennemyes surprise the not
by slowthfull sojournyng. And whan thou goost to
batail loke that first thou solicite and exorte thy people as
corageously as thou can. and loke that alle thyn habil/
mentis of werre be redy. and euery man set in hys warde
and appointed howe they shal fight and sette oute
¶ And kewarc wele that thou be not surprised by thin
ennemyes. for lakke of wache and goody espial. ther
fore multiplie thy scolbe wache and thyn aspies so that
thou mayst alwaye knowe the guydyng of thyn ennemyes
and loke that thou be sure they deceyue the not. And
whan thou shalt commaunde thy folkes to do eny thing
loke secretely whether they haue obserued it after theyr
charge or nat. Whiche shall make them drede the more
to offende the. ¶ And whan thou shalt commaunde eny
lettres to thy clerke to be made/signe nor seale them not
til thou haue ouerseen thaim. for many haue ben disceyued
therby. ¶ Ware thou be not to familyar with them
that thou knowes not. Vttre not the secretes of thy hert
but to them that thou haste preued. and knowest true
vnto the. ¶ Gouuerne the so wysely. that thy knyghtes
. and thy people may haue pleasir of the. and gladde

to be in thy company. And delite them to se the rightfull and of good gouernaunce. Slepe no more than shal suffyse onely for the sustentacion of thy body. and the rest of thy herte. and entremete not nor let thy Werkis be but in right Wysenesse and trouth Without dissimulacion and slouthe nor delay not that thou must nedely execute. Susteyne and loue also thoo that be the grete multiplyers, that is to saye the cõmones that labour the erth, by tylth and sowyng sedes vpon the same. by the Whiche the royaumes and the people be susteyned. the knyghthode multiplied and the houses full of richesse. Wherfore suche thinges Wol be gretely kept, and cherisshed. And It behoueth openly to Worshipe thoos that be goode. euery man after his discrecion condicion and science to that entent. that the people may so knowe them. and be bonteuous to alle thoos that seke sciences. to corage them the more to lerne and entende To studye. so that the royaume or prouynce may be the better for thair connynges. Beseye thy self to punysshe malefactours. and thoos that putteth the in daunger or trouble Within thy royaume or lordshipe make stryke of their heedes publykely that other may take example by them. to a theffe lete his hande be stryken of To a robber of the hygh Waye let him be hanged. that the Waye may be the surer Grey the Sodomytes and punysshe the men taken in fornicacion after their estate. And the Women in like Wyse Ware the of the Wordes of lyers. and suche punysshe. se the prysoners ones in a moneth And Delyure thoos that ought to be delyuered. and yeue them of thyn almes pumissye incontinent thoos that haue deserued It. Yet not so

haſtyly but that they may haue leyſir of repentaunce. and
that other let hym be kept til thou knowe the trouth. We-
ther they be gylty or not. Beware alſo. Vſe not thyn owne
counſeyle onely. But be auyſed by men of Age and
diſcrecion. And ſuche as been expert in many thynges
And whan thou ſhalt finde ony ſuche Juſt and rightfull
be counſeyled by hym. And elles repute the to the mooſt
holſome opynion of all thy counſeyllours. and god ſhal
helpe the ¶ And ſayd. He Is noble that vſith goode-
neſſe. And It is a grete goodeneſſe to vſe Inſtyce and
chaſtyte. and to yeue lyberally or It be axid ¶ And
ſayd. Whan A kyng or a prynce can not wyll reſtrayne
hys euyll vices & couetiſe. holde ſhulde he repreue his ſer-
uauntes. and whan he can not correcte hys propre ſeruaun-
tis. holde ſhulde he correcte and gyde alle hys people. and
ſpecially thoos. that ben ferre from hym. Therfore It be-
houeth A kyng or a prynce fyrſt to be lorde ouer hym ſelf
And after vpon other by ordre ¶ And ſayd A goode
kyng or a prynce ſhulde not be to fulle of Suſpecion for
It wol make men drawe from hym. And alſo he ought
not to haue ony of that dyſpoſicion in hys houſe. And in
eſpecyall. Bakbyters. Contryuers or Reporters of tales
For whan there Is dyuyſion or trouble in A kyngys or
in a prynces houſe. Lyghtly no goode Counſeyllours or
ſeruauntis wolde abyde there

¶ Ac ſayd he that can not refrayne his Ire hath no
power ouer his Witte And ſaid a Wyſe kyng or a

prince ought not to make comparisons nor dispute in dis-
creccon with a greter and myghtier than he is ¶ And said
Whan a kyng or a prince hath conquered and ouer come
his ennemyes he ought to mayntayne them in Justice + in
goode custumes and liberalite and pacience + And so may
he make of ennemyes his frēdes ¶ And said yf a king or a
prince assembled ay outrageous tresour and dispende it
not as it appartayneth he shal lese both it & his Royaume
¶ And said + the people ar to the kyng as the Wynde to
a grete fyere + for the more the Wynde is + the strenger is the
fyere ¶ And said a kyng or a prince ought to knowe
thoos that Wele and truely haue serued him and establis
the thoos a boute hym self after trouth Witte and conyng
and ought to yeue and be bountefous vnto them after
theyr merites + And if he he geue by Wil to noughty folkis
that haue not deserued it / it puteth a Weye the courage of
his goode seruantis + to serue hym Wele ony lenger + and
so shal he be hastily so fulle of noughty people that Whan he
Wolde he ony not be delyuered of them ¶ And said it is
conuenient for a kyng or a prince to lerne and knowe but
not all for there is many thinges that a kyng or a prince
ought not to knowe nor vnderstande

Alquinus sayde + that men receyue grete benefi-
ces dayly of gody oure creatour al be it that they
be synners They they be bounde + to thanke hym for
hys graces + and to aske hym pardon for thayr trespasses
¶ And said many thyngis seme right goody + that be
fulle badde + and after gretely blamed + And many
thynges be disprayse in the begynnyng + that afterward

weneth lightly a thinge be other than it is. and the suspec
tious. may maketh many doubtes of that that he knoweth
¶ And said a right recommendable thinge in heuen and in
erthe is a true tunge ¶ And said. a king or a prince ought
nat to yeue lordshippes nor auctorites but to goode & mercí
able folkes. And therfore they shuld loue them/as the fadre
doth his childrē ¶ And/ said it sholde suffise a man and
ought to holde him self recōpensed whan his aduerse partie
required of him pardon And it was axed him what was
a liberal thinge. he saide to yeue siluer to vnknowen men
for the loue of the knowen men. and to for yeue them that
haue noied him/for the loue of them that haue holpen him
¶ And saide the lyf in this worlde is so shorte that ther
ought none conceyue hate nor wil harme to other ¶ And
said establisshe & ease thyn Ire. with thy patience/thin Ig
norance with thy sapience. thy forgetfulnesse. with thyn
remēbrance ¶ And said it is a goode signe/whan a childe
is shamefaste/for it sheweth he shulde haue wit ¶ And said
it is welcom that thou do goode while thou art in prosperite
for parauēture in aduersite thy power shal lak ¶ And said
he puttis him in danger. that abideth in a promise/where ther
is no lorde. that wolle venge the Iniuries don therto. Where
ther is noo Juste Juge. Where ther is no wyse leche. Where
there is noy habondaunt market. and where there is no ren
nyng water ¶ And saidy it appartaigneth to euery man
with all his power to seke science. and ther with to fortif
fie hym hauyng a goody eye vpon his enemyes. and
beware he be not reysedy to highe in pride by lordship or other
richesse. his wil his wordes and his dedis alway to be

egall/and so shal god loue him & his successyon ¶And sayd there may none escape to be atte grete day of Jugemēt and his helpe shalbe there by iij thinges/Discrecion/chastete/and goode werkes/Alle thinges may be lefte/Saue goode dedis/Alle thinges may be chaungedy/Saue nature Alle thynges may be redressedy and reformedy/Saue euil dedis. Alle thinges may be escheuedy/Saue deth/and the sentence of oure lorde ¶And sayd/Jt is no mervaille though he be goode/that is not couetous. But Jt were grete mervaylle/Jf a couetous man were goode ¶And sayde The errour of a wysemen may be resembledy to a crasedy shyp/whiche in drowbnyng her self/drowbneth many other ¶And sayd/truste is in manere of a bondeship/And mystruste is a liberte ¶And the sayde Hermes correctyng kyng hamon yaue him this precepte & charge/loke that first affore all thingis ye loue/drede/and obeye/our lordy god And sayde all men that haue dominacion & lordship vpon the peple ought alwaye of necessite/to haue iij. thinges in mynde/Jrst to remēbre the peple/that be subgect vnto him Secundely al be it that they be in his seruitude/yet ought he to his power to kepe them in fraunchyse and liberte and nat in thraldom/Thirdely Holde his lordship & power in this worlde may not long endure ¶And sayde/o king hamon it behoueth the to kepe thy saule/right wysely in wyl and worde/and thou oughtest not to be slowthfull to the distruction of the myscreaūtes/but to constreyne them to obeye our lord god & desire not to haue eny richesse without it be rightfully gotey. For thinke verily the people wol alwaye obeye to them that do rightfully and wele/& that wol

of other folkis/ Jn that kehynde be his owne ¶ And̄ saidȝ to his sone. Beware that thou be not couetous/ for if thou be couetous/ thou shalt be poure ¶ And̄ sayde Jf thou be pacient thou shalt be preysedȝ/ Jf thou be prowde/ thou shalt be blamedȝ ¶ And̄ sayde/ A man is better than alle other besties of the erthe ¶ And̄ sayde/ Sapience is as to werke by science ¶ And̄ sayde knowlege is better than ignoraunce ¶ And̄ sayde this worlde is an house of marchāndyse some wynne therin by theire goode dedis/ and̄ somme liese by thair euyl gōueraunce ¶ And̄ sayde by grete diligence sommen atteyne to ther purpose ¶ And̄ sayde/ he that hath grete myght and̄ goueraunce in this worlde/ ought to haue no grete reioysshyng/ and̄ he that hath nony/ is dispreised ¶ And̄ sayde ther is no wikkeder thingȝ than lyeng/ & ther is no goodenesse in alyer

SAlon was of Athenes and̄ made many bookis of predicacions/ And̄ establysshedȝ the lawes there Whiche was a Cyte in thoos dayes fulfilledȝ with wysemen he hade many verses techyng folkis to eschewe their propre willes ¶ And̄ sayde/ What thou wilt doo ony thing folowe not thyn owne wil but seke counseyle and̄ therby shalt thou knowe/ the trouth of the werkes ¶ Jt was askedȝ him/ What was the mooste difficulte in a man ¶ He answerdȝ. To knowe hym self. To kepe hys fraunchyse or liberte. To speke in places where he ought not/ To be angry/ with that he may not amende & to coueyte that/ that he may not haue ¶ And̄ said the thingis of this worlde ar establisshedȝ by lawes/ & the lawes be

fusteyned by . ij . thingis that is to say by sword and by baneve ¶ And̄ saidȳ to his disciples . Ware that ye be no mokers for that engendreth hatteredȳ ¶ And̄ saide the vertuous laudes of a man be not thoos . that he yeueth hym self but thoos that ley yeuen hym for his goode werkes . And̄ it was asked̄ him who was liberall he saide . he that vsith liberalite . not couetyng other memes goodes ¶ And̄ said ay euil tonge was sharper than a glayue . Ariche may askē him what were his goodis . he answered my tresor is suche that no man may haue yt without myn wyll and may not be mynisshedȳ for noo thing that I yeue of it but thou maist departe with noon of thyn̄ without dymynuacion ¶ And̄ said if thou wilt . the loue of thy frende shal abyde ferme vnto the . be curteise to him and̄ spare hym̄ in his angre or errour ¶ And̄ saide . thou oughtest not to yeue a man greter preisyng in his p̄sence than he is worthy for he knowith the trouth And̄ was axed̄ him howe a man shold wynne frendes . he answered in worshipping & seyng good of them in their absence ¶ And̄ saidȳ a goode saule hath neyther to grete Joye nor to grete sorowe for she reioyseth nat but whan she seeth goode thynges and̄ noon̄ euyll . and hath no sorowe . but when she seeth the euyll thingis and noon̄ goode . And̄ whan̄ she loketh on all the world . she seeth the goode & the euyll so entermedled that she shold not simply reioysse her self nor trouble her self angrely̓. ¶ And̄ saide a kyng̃ that doth right & Justice shall reigne and̄ gouerne wele his people / & he that doth Iniustice and̄ robbery seketh another to reigne for him ¶ And̄ said it behoueth a king̃ or a prince / first to ordre & dresse him self & after to

dresse other / or ellis he shulde be like him that wolde dresse his shadowe afor him self / And yt was askid of hym Whan Contrees and townes wer wele gouerned / He answerd and sayd Whan their princes rule them / after ther lawes

Sabyon was agrete deffendour of his neyghbours & hadde certayn frendes / Whiche a king wolde slee And Whan the sayde sabyon vnderstode it he wēt With them in resistence of the sayd king Whiche king assembled so grete nombre of knyghtes ayenst him / that he was discomfit & taken / and was commāned to be put in engyne and tormēted / Without he wolde accuse them that wer cōsenting to make were ayenst the king / Whiche Sabyon answerd that for no payne / he wold not telle that thing / that shulde noye his frendes / And in dede beyng in the engyne bit his tong With his owne teth / to thentent that he myght not accuse his felowes and frendes ¶ And the sayd sabyon kyued .vi. yere / and her after folowed of his seynges to his disciples ¶ And sayd if ye lese eny thing say not ye haue lost it but saye ye haue restored that was not youres ¶ And sayde to one of his disciples / multiplie thy frendes and that shal asswage thy care ¶ And sayde a Wyseman ought to be ware / holde he wedeth a fayre Woman for euery man Wil desire to haue her loue / And so they wol seke their pleasirs + to the hurt and displeasir of her housbandy ¶ And sayd + Delectacion in richesse is a dangerous vice / And there cam one of his seruauntis vn to him on a tyme and tolde him that his sone was dede + he āsuerd that he knewe Wel þ he was mortal & not īmortal

and a may ought not to drede the deth of the body. but the deth of the saule. Oon asked why he saidy so. considering that he helde thoppynion that a resonable saule myght not dye. he answerdy Whan a resonable saule is conuerted to the nature of a beste Without vse of reason al be it that it be sustaunce incorruptible. yet is she reputedy for dede. for she leseth the Intellectif lyffe. he founde a yong power may sittingy vpon the see syde Wepyngy thaduersitees of this Worlde. to Whom he saide. dyspaire the not. for if thou were With grete richesse in the mydel of yendre see in grete danger of thy body. and of thy goodis. thou wolde Wisshe right hertily to be here With oonely thy lyue sauedy. Also. and if thou were prisoner. and the keperis Woldy selle the. and take from the alle that euer thou haddest thou woldest be glade to haue oonely the delyuraunce of thy body. the yongy may answerd that he tolde him trouth. Wele thany saide Sabion vnto hym. nolwe thynke thay that thou hast ben in alle this daungers and hast ascaped them. and art nolwe at thy free liberte. therfore holde the content With the state that thou nolwe standest in. And so the yong may departed gretely reconfortedy.

Ypocras Was disciple to Esculapius the secondy Whiche descendedy of blode Royall. And he Was the first fynder of the art of phisike. Whiche he shewed and taught to his childreñ and comaunded it shulde not be lerned to eny Straungers but oonely from the fadre to the sone. ¶ And so the saide scieñce to rest in them And comañded that they shulde dwelle in the middel habitacion of grece in. iij. Isles. And ypocras rested in the Ile of Thau

And in the .ij. other Isles the studye was lost in his dayes
The oppinion of the first .Esculapius. was that phisyke
shuldy be vsedy onely by experience for it was neuer founde
but onely therby. and so was it vsidy .M. CCCC. yer
after til that another phisicien came called Methioy whoos
oppynion was that experience withoute reasoy. was dan
gerous thingy And so they vsedy these .ij. oppynious. vij.
honderdy yeer. till another phisicien cam calledy Gramat
dos. whiche dispraisedy the experience. sayngy that to many
errours grewe therby and that in occuppingy phisike a man
ought to vse reasoy onely Not withstandinge he hadde .iij.
disciples whiche helde after him .iij. diuers opinions The
oy vsedy experience onely. The other reasoy onely The .iij.
subtil craftes and enchantementis. and soo these .iij.
weyes were vsidy. vij. C yere till that plato cam/ whiche
taught diligentely the seyngis of his predecessours in hys
science/ and shewedy that experience onely was dangerous
and reasoy onely colde not be sufficient & tooke the bookes
aswele of subtil crafte/ and enchaūtemēt as thoos of onely
reasoy/ and brent them all/ but thoos that were of reasoy
and experience to gider he reteynedy and kept hem and
cōmaundedy that they shuldy be vsedy/ and after his deth he
lefte the crafte to. v. of his disciples The first to ordeigne
phisike to the body The .ij. to kepe and to lete blode The
iij. to hele woundes The .iiij. to hele seke eyen The. v. to
knytte and hele brokey bones And after this came Escu
lapius the .ij. whiche taught diligentely the diuerse opinōs
And in especial thoos of plato/ whiche he vsedy and tolde
for most true and resonable And he left after hym. thre

disciples that is to sey/Ypocras and .ij. other Whiche dyed and so rested that science and crafte onely in him. than rested ypocras alone parfight in lertues in his dayes vsing reason/The Whiche ypocras seeyng the crafte of physike in Weye of perdicion beause alle his felalbes Were ded. and that he Was left onely in the Isle of thau. Thought that he Wold for the mooste prouffyt that the craft therof Were shewed. and taught not onely to his childrey and kynnesmen. But generally to alle that Were apt to lerne it And dampned in that science dyuers thinges and added to certayn compylacions in breue Wordes. And commaunded his .ij. sones that Were maystres of sciences that they shulde shewe it generally. for he sayd it Was more conuenable/It shulde be taught to straungers able and apt to the lore/than to his owne kynnesmen not disposed to lerne. And as he ordeigned Was don and is vsid to this daye/and in his lyff he shewed hit to dyuers straungers and made hem expert therin/taking promisse of them to teche it further/It happed that a kyng of perse called de four sent vnto the kyng of thysle of Thau called pylate praying him to sende him ypocras/and he Wolde yeue him/C kyntalbes of golde/and than Was the lande of grece deuided in many kyngdoms/of the Whiche somme gaf truage to the kyng of perse/And so dyd that of Thau/The Whiche bade ypocras go to the sayd kyng of perse/for to hele certayn pestilences that Were than in his Royaume/Seyng If he Went not/It myght be to grete a danger to the Isle seeing the sayd pylate Was not of power to resiste the said kyng of perse/The Whiche ypocras ansuerd that he Wolde neuer

goo to hele the ennemyes of grece. Also the habitauntis of the tolnes where he duelled in. saidy they hadde leuer deye than ypocras shulde departe from them. The saidy ypocras was. Cyldi. yere after Nabugodonosor. he made diuers bookis of phisik of the whiche. yyy. be hadde andy of thoos xij. the most be studyed by ordre Other bookis he also hadde of Galyens makyng. The saidy ypocras was of littel stature grete hedy. croke backedy. moche studyeng andy of litell langage. andy moche lokyngy dowh to the erthe holdingy in his honde a flabotomye of munycion for latyngy bloody or a grene braunche prouffitable to the eyen he leuyd four score. hi yeres wherof he employed. ywh. in studye and the remenaunt in exercisingy of his commyngis. Andy here folowbeth dyuerse of his seyngis Pouertie in surete is better than richesse in fere ¶ Andy saidy that the lyf is thought short / the peyne is thought longe experience harde to come bye andy Jugement daungerous ¶ Andy saidy the sekth is not to be slowthfull in goode exercises andy nat to fil hys body whiche wynes andy metes. ¶ Andy saide it is better to amyumsshe that hurteth thay to encresse that helpeth ¶ Andy saidy / the herte is tourmentedy by. ij. passions / that is to saye with sorowe andy thought of sorowe cometh the dremes andy the fantasyes / andy of thought cometh the walkyngis andy vnrestis / andy sorowe is a passion of thynges past / andy thought is fere of thynges to come ¶ Andy saidy. that saule is lost / that setteth hys entēt vpon worldely thinges. that is to sey in couetise ¶ And said he that wol the lif of his saule lete hym mortifie hit & yeue it payne in this worlde And sayd ther

may wele be loue bitwene ÿ wyfemen, but not bitwene ÿ foles, al be it that their folyes bee equall, for wyt goth by ordre and may concorde in one sentence, but in folye is noo due ordonnaunce and therfore may they neuer concorde in loue ¶ And sayde, A may ought not to swere, but yt is so, or it is not so ¶ And sayde holde you content with that, that ought suffise you, and so ye shal not haue no grugging, the lesse grugge ye haue, the more ye fle fro malice and wikkednesse withdrawe you also from synne, & seke thende of vertues and goodnesses ¶ And sayd, He that wol be free let him not coueyte that thinge, that he may not haue, for and he do he is bounde therto, and therfore if thou wilt haue that thou desirest desire that thou mayest haue, It was asked of him a question of euyl and vile thinges, To the whiche he answerd noo thing, They asked him wherfore he spake not, He sayde that silence was the answere of suche questions ¶ And sayde, This world is to noo creature perpetuel, therfore they let nooy differre or delay to doo goode thinges as longe as he may, And namely, that, that he sholde wynne goode renommee therby

¶ And sayde He that knoweth not trouth is rather lyke not to do it, than he that is ensourmed and taught therto ¶ And sayde, Science is like a wode of a Tree, and operacion is like the braunches, and science is like a thing engendryng, And operacion is like a thing engendred

¶ And sayde, Take a litil of science at ones, so that thou maist kepe it and lerne more, For if thou wylt take more at ones than thy wytte may suffise thou mayest lightely forgete all

¶ And sayd the Juge that demeth not Rightfully/deser-
ueth grete blame. Ware that thy tunge spekie no vilanye nor
that thou yeue thyn eres to here it ¶ And sayd a man
ought not to enforce hym self in this Worldy/to make pour-
chasses nor byldyngis to serue other after his deth. but
ought to peyne hym to Wynne and dy gete suche thyngis
as may prouffit him after hys deth ¶ And sayd. It is
better to a man to lye vpon the harde growndе beleuyng fer-
mely in god. than to lye in a bedde of gold/puttyng doubtes
in hym ¶ And sayd. let thy marchaundise be spiritu-
elle and not corporelle. and thencresse and Wynnyng shal
be goode. and durable ¶ And sayd. he that hath pite
vpon hys owne saule fereth our lorde ¶ And sayd Whan
thou Wylt sette vpon eny man. thynke thou Woldeste deffen-
de the yf thou Were set vpon ¶ And sayd dispose thy saule
to receyue alle goode and couenable thynges And said
sette a syde the Vanytes of this Worldy. for they lette and
empesche thy reason ¶ And sayd. thou oughtest not
to slepe eny nyght. tille thou hast remembred and conside-
red/thy dedes of the day past. And yf thou haue Well doon
be glade & Joyos therfore. and thanke god therof. And
yf thou hast erred and doon a mysse. repente the therof
and aske forgeuenesse and pardon of god. and in
thy self so doyng. thou mayest optayne vnto hys grace
¶ And sayde. Whan thou shalt begynne eny Werke/pray
god of helpe to bringe yt to a goody conclusion ¶ And
sayde. yf thou haue haunted eny felowe. and thou se hys
companye is not couenable vnto the. spare it. and yet dele
so that he be not after thyn ennemy/& proue euery man by his

dedis/and not by his wordis. for thou shalt synde many of ayl werkis. and goode wordes ¶And sayde. A man may nat refrayne him from doyng amysse. but whan he hath trespassed. let him beware to falle eny more in that erwur ¶And sayde. wyne is ennemye to the saule in taking of it outrageously. and is like setting fyre. to fyre. And sayde. a seruaunt ought to be obeyssant vnto his lorde/but not so absolutely that he lese thereby alle his liberte & fraunchise ¶And sayde. It is more couenable for a man to suffre deth. than to put his saule in perpetuel derknes. And sayde. Lette not to doo goode dedis. though they be not pleasaunt to the worlde ¶And sayde. dele alwaye so to thy power. that thy saule may stande in goode and noble state Whatsomeuer falle of thy body ¶And sayde. Clene and pure saule hath no delyte in wordely thinges ¶And sayde. go not the pathes that thou maist gete hatered therby ¶And sayde. thou oughtest to wyrme frendis/for the mayntenynyng of thyn astate. and do not thoo thinges that thou coueitest. but that thou oughtest to do. and take hede whan thou shalt speke. and whan thou shulde holde thy peace ¶And sayde. he refreyneth him from couetise that letteth not to spende his goode for his frendes ¶And sayde. Put alle couetise from the. and than shalt thou apperceyue trouth ¶And sayde. He is not verry pacient that sufferyth but as moche as he may. But he is presentely pacient. that sufferyth ouer his power And sayde Pytagoras. Right as a leche is not reputed nor taken for goode nor connyng that heleth other. and can not hele him selfe. right so is he no goode gouernour that gmandeth

Pitagoras saide that it is a right blessedy and a noble thing to serue god. & to sanctifie his saincteꝭ to dispreyse the worldy. to vse Justice, and of alle vertues. the moost principal is to absteyne hym from syme. And it is goody to vse festynges & studyes, and to make hym to be biloued. and it is goode to haue sciẽce to vnderstande the trouth of thinges. and to lerne it to the meny and shelbe it to the women he ordeigned also predicacions and to polisshe and enourne the spech. And said the saule is perpetuel and couenable to receyue merites and peynes, he moderatedy so his mete and his drinke that he was at noo tyme fatter nor leener than other. he was a subtil may and louedy aswele to do good to his frendes as to him self. sayng the goodis of frendes ought to be comyn He made. CC. four score volumes of bookes. and was borne in the countre of Sampe And said ay harme not durable is better than a welthe not abiding. And that was wreten both in his scale and in his girdil And said as the begynnyng of our creacion cometh of god. right so is it behoueful. that at our ende our saule retourne to him And saide if thou wilt knowe god enforce not thy self to knowe the wordely people And saide a wysman reputeth not the worship of gody in wordes but in dedes And said sapience is to loue gody, and he that loueth gody doth that gody loueth And he that doth the werkis that gody loueth is toward god. and he that is toward god. is nygh vnto hym And said god is not worshipped by the sacrifices or by other oblacious doy vnto hym. but onely by the wyll and acceptable ententis And sayd he that clatereth moche

it is signe that he hath litil knowlege ¶ Andy sayde at all tymes Whatsomeuer thou do/haue in thy remembraunce that gody is by the/andy knoweth thy thoughtes / andy seeth thy dedes . ¶ Andy therfore by reason/thou oughtest to be ashamedy to do amysse ¶ Andy saydy/Gody onely knowith the wyseman that dredeth him . andy mezueylle not though the people knoweth not the ¶ Andy sayde/Gody hath not in this Worlde amore couenable place/than in a clene andy a pure saule ¶ Andy sayde/A man ought to speke of honest andy goode thinges / andy ellis harkyn to them that Wil talkie therof ¶ Andy sayde . grugge & eschelle all vyle thinges as Wele of the/as of other / but in especiall of thy selfe ¶ Andy sayde /purchasse the goodes of this Worlde in right full laudable & Worshipfull maner & dispende them in like Wyse ¶ Andy sayde/kepe thy pacience Whan thou hereste lesinges /andy do thoo dedis that noman may speke harme of/andy entende to the suretie of thy body/be attemperate at thy mete in thy drynke/in thy lying With Women andy in all thyn other labours ¶ Andy sayde/enforce thy selfe to do soo Wele that other men haue enuie at the ¶ Andy sayde Dispende not to outrageously nor be not to scarse/so that thou be not bounde to thy tresore/haue therin attemperaunce andy mesure/Whiche in all thinges is prouffytable Andy sayde . ¶ Be Waking andy herkenyng to thy counseyle /for thy nedis/for if thou slougth it/or slepe it/hit myght cause the to be partenez of thyn owne deth ¶ Andy sayde medyll the not to do eny thingy . that ought not to be doon And said/he that is not content can not atteyne to trouth ¶ Andy saide/he that hath no scienee/ought to be dispraisid

ſuſpect perſone ¶ Andy ſayde. the Wele diſpoſedy may re-
membreth /but his ſynnes / andy the euyl diſpoſedy hath
mynde/but on his vertues/ It fortunedy his Wyf Was deces
ſedy in a ferre countre /andy ſom ayedy him If there Were
eny differences to dye in their propre lande orellis ferre from
thens/ He anſuerdy/ Wherſomeuer one dye /the Weye to the
other Worlde is all like ¶ Andy ſayde to a yong man that
Wolde not lerne in his youthe/ If thou Wolt not take peyne
to lerne thou ſhalt haue the peyne to be lelde .andy vncon
nyng ¶ Andy ſayde gody leueth thoes that bee diſobeiſſault
to euyl temptacion ¶ Andy ſayde/ good praeyer is one of
the beſte thinges amany may preſent to gody/ & if thou axe
him eny boon lete thy Werkis be agreable vnto him

Diogenes otherWyſe calledy dogly byeause he hadde
ſom condicions of a dogge/andy he Was the Wyſeſt
man that Was in his dayes . He diſpraiſedy gree
ly the Worlde/andy lay in a tonne/ Whiche he tourneds for
his auantage from the ſonne/ Andy the Wynde/as it plea-
ſedy hym / andy therin he reſted Whanſomeuer the nyght fil
vpon him/ He ete Whanſomeuer he Was hungeredy Were it
by day or by nyght in the ſtrete or ellis Where Wythoute eny
ſhame therof . Andy Was content Wyth .ij. gownes of
Wollen cloth in the yere . Andy ſo he leuydy andy gouuer-
nedy him ſelf til his deth . Somme axedy him Why he
Was calledy dogly / he ſayde be cauſe I barke vpon the foo-
les andy fawne vpon the Wyſemen . Alexandre the gree
cam vnto him of Whom he toke litle regarde . he axedy him
Why he ſette ſo litil by him / ſeeyng that he Was ſo mighty a
king andy hadde noo neceſſite/ he anſuerdy I haue noght to

do nor sette by him that is londemay to my thrall. Why qdy Alexsandre · am I so thay / ye saidy diogenes. for I am lorde andy maistre to all couetise · and holde her vnder my fete as my thrall andy couetise is thy maistresse / andy thou art bounde vnto her. and so art thou bounde to my thrall Thay saydy alexandre. yf thou wylt aye me eny thyngy of this worlde I wol yeue it the Dyogenes answered · Why shulde I aye the eny thingy · While I am richer than thou art. for that littil that I haue contenteth me bettir than all the gre te quantite that thou hast satisfieth the · I pray the stande out of my light. andy take not from me that. that thou maiest not yeue me. Wele qdy alexandir. Who shal kery the Whay thou art dedy He answerdy. he that wol not suffre the stenche of my carcyn aboue the erthe ¶ Andy the saidy dio genes saide he is not parfitely goode. that doth but onely absteyne him from euil dedis. he salbe a Jong may of good andy vertuouse disposicion. Whiche Was euil visagedy. to Whom he saide / the goodenesse and vertues that be in the yeue beaute in thy face And som ayedy him Whay it Was tyme amay to ete He saidy Whay he hadde apetite and mete. and if he hadde noon / Whay he myght gete it ¶ Andy said it is goode amay kepe hym from the gyle of hys ennemy. Andy the enuie of hys frende ¶ Andy saidy right as amay appe reth gretter in a myst than in aclere Weder right so appereth more his vice in his Jre than in his pacience ¶ Andy saydy to alexandre thinke not thou art the more Worthy for thy beaute. tresour and riche araye / but onely for thy liberalite andy goodenesse. ¶ Andy saydy. Whan thou dispreyseste a vice in another may · loke that thou vse hyt not thy self

other to eschewe vices · and nether can nor wyl leue them
him self ¶ And sayde, the worlde varieth nowe wyth the
and nowe ayenst the / If it be with the / thinke to do wele / &
if it be ayenst the / take it pacientely ¶ And sayde · many
harmes cõme to prestes, by cause thy be domme · and vnto
men through their owne speche ¶ And sayde, harde it is
to greue him that can absteyne him from · iiij · thingis that
is to witte hastynesse / wilfull frowardenesse, pride, and
slowthe, for hastynesse causith repentaunce, wilfull frow-
denesse & ouersse causeth losses, pryde causeth hatteredy, and
slowth causeth dispreysing · He salbe a man right nobly
and richely arrayed / whiche harde vyle and foule wordes
To whom he sayde / Other speke after thyn arraye, or lete
thin arraye be after thy wordes · The kyng than of Cecil
le desired him to dwelle with him · To whom he sayd, thy
werkes and thy demeanyngis be contrary to thy proffit
And thin office is not wele executed · for thou distroyest
the fundement of thy feyth, wherfore I wol not dwelle
with the / for the physicien, Is not sure · for amongis his
pacientis, he may take sekenesse ¶ And sayd · If thou
wilt that thy childeren or thy seruauntis do no falbes thou
desirest a thing vnnaturall ¶ And sayd, The saule that
is in the company of goody people is in delectacion & Joye
And where it is amonge euyl, It is in sorowe & heuinesse
¶ And sayde, The wyseman thenketh on the wele of
his saule as actentyuely as other attende to the wele of their
bodyes ¶ And sayde / take frenship of him that thou seest
folowe trouth / & thinke or thou werke ¶ And said right as
a phisicien can not hele his pacient without he telle him the

trouthe of hys diſeaſe + right ſo may not a man he wele counſeylled of hys frende without he telle hym the playneſſe of hys cauſe ¶And ſeyd many ennemytees growen for faulte of truſt betwix parties / and truſt cauſeth often many harmes ¶And whan pytagoras ſat in his cheyre he vſed in ſhewyng his doctrines to ſaye + meſure your pathes and go the right weye + & ſo ſhal ye go ſurely Attempre you from couetiſe / and your goode aſtate ſhall dure + vſe Juſtice / and ye ſhalbe byloued and dredde + kepe nat your body in grete delectacions / for and ye ſo do ye ſhal not conſuſteyne the aduerſites that myght falle vnto you + And he ſalde an olde man that was ſhameſaſt to lerne + to whom he ſayde Science is lettir in age than in yought + ¶And ſayd + If thou wylt diſpreyſe hym + that thou hateſt + ſhewe not that thou art hys ennemye And ſayd + a goode kyng or prince ought to thynke diligentely to the ſtate and guydyng of hys lande + and ought to ouerſee hyt as often as a goode gardyner doth his garden ¶And ſayde hyt behoueth a kyng to yeue exãple him ſelf to kepe his lawes / and ſe that his next kynmen men and frendes do ſo after hym and it appurteneth not to a kyng to be prowde nor to do after hys owne wil onely nor to ride couertely / nor in no derke nyght but gladdely ſhewe him ſelf open faced amongis his people / and conuenyently be conuerſant amongis them without ouermoche familyarite ¶And whan a kyng or a prince ſhal go to his reſt + that he ſe ther be goode watche + and if they faille therin that he punyſſhe them wele / and to beware to ete the mete that a Jalous woman yeueth hym or eny other

And ſayde. Whan thou ſeeſt a dogge leue his maiſtre/ & folo
we the. Dryue hem a waye. for right ſo wil he leue the to go
to another. He ſalde a man that prayed god to yeue hym
ſapience. To whom he ſayde/ thy peticion auayleth not/ with
out firſt thou payne thy ſelf to lerne it. And ſayde. of alle
vertues of humanite/ the grete quantite therof is the better
ſaue of wordes ¶ And ſaid it is not honeſt to yeue prayſing
to a man of a thing that he hath not deſerued. He ſalde a
peyntour that was waye a phyſicien. to whom he ſayde thou
knowbeſt that men might ſe at the eye/ the fawtes that thou
dideſt in thy crafte/ but nowbe they may not be perceyued for
they ar hidde vnther the erthe. And he ſalde right a faire
perſone/ whiche was a foole. and than he ſayde. ther is a fay
re houſe. and right ay cuyl hoſte herborwed therin. He
ſalde alſo a foole ſitte in a wyndowbe. And he ſayd/ Ther
ſittith A ſtone vpon a ſtone/ One axed him What was
loue. He ſayde. It was A ſekeneſſe that grewbe of Idel
neſſe and for lakke of vertuouſe exercaiſe. One axed him
What was richeſſe/ He sayde Abſteynyng from coueti
ſe ¶ The ſayde Diogenes was in A ſeaſon ſeke. and
his frendis cam to vyſite him. Seyng nowbe ye nat. for
youre ſekeneſſes come but of goddis wille. He anſuerd
Therfore am I the more aferd ¶ He ſalde an old man
that dyed hys heres To whom he ſayd. Thou maiſt
wel hyde thy whyte herres. but nat thyn age ¶ And
ſayd. It is more behoofull. thou goo to the leche. Than
the leche to the. And ſemblably I ſeye it. of the leche
of the ſaule ¶ And ſayd. Diogenes If thou whylt
correcte eny man ſhewbe it not by vyolence. But as the

ſurgyen doth to the ſeke/that is to ſaye ſoftely and paciently but and thou wilt correcte thy ſelf/diſpoſe the as the hurt may. doth to the leche. Jt was ayed hym/how we amay myght kepe hym from ire/he anſwered/amay ought alle waye to haue in remembraunce that he ay not at all tymes be ſeruedy but ſomtyme ſhalbe feyn to do ſeruice/and alſo he ſhal not be alweye obeyde but at ſumtyme he muſt obeye. and he ſhal not at alle tymes be ſufferedy in hys wyl but at ſumtyme he muſt ſuffre hauyng thys in hys mynde/ it ſhulde appeaſe hys Jre ¶And thercome ageſter afore Alexandre ſittyng at his dyner/ wiche praiſedy hym outrageoſely. and dyuerſe herkenedy greetely therto/the ſaid dyogenes begay to ete faſter thay he fore. ſom axedy hym why he herkenedy not the feyre ſeyngis of the geſter/he anſwered. J do more prouffitably thay to herkey leſyngys what is ſuche prayſingy worth. whay he is neuer the better therfore ¶And ſaydy/yf thou talkie wyth a ſtraunger ſpeke not to moche/til thou haue firſt made compariſon betwene the comyngy of his ſcience and thyn/and yf thou fynde thyn better thay hys/ ſpeke the boldelier and ellis holde thy peace and lerne at hym ¶Dyuers dylicious perſones blamedy hym of hys manere of leuyngy and he ſaydy/it lieth wele in my power yf my lyſt to lyue after youre giuſe/but it is nat in your power to lyue after my maner ¶And it was tolde hym that certayn perſones hadde ſayde euyll of hym in hys abſence/ he anſweredy it ſhall not hurte me though amay ſtrike at me and touche me not. ¶And ſaydy. it is achurliſſh condicion to anſwere diſhoneſtely/ and a noble condicion to anſwere

pacyently ¶ Andy sayd / Ther is no gretter tresour than Discrecion and Wytte / Nor gretter puerte than Ignorawnce / Nor better frendeship than goode condicions / nor better guyder than Is goode fortune ¶ Andy sayd / Sekenesse Is the pryson of the body · Andy sorowe Is the pryson of thy saule · Ther Was Amany of grete byrthe that reuiled hym / To Whom he sayd / My blode andy lynage is enhaunsed by me / andy thyn Is hurt andy louedy by the ¶ The sayd · Dyogenes Was of litil spethe / Andy one asked hym Why he spake no more / He answerd Ther Was grete vertue in Amamys eeres ¶ Ther Was aman sayd hym grete vylanye to Whom he sayd No Worde One asked hym Why he answered not / He sayd I coude do hym no gretter dysWorshyp than he doth hym selfe For he hath contrybued blame vnto hym that hath not deserued it ¶ One asked hym / Howe he shulde trouble hys ennemyes · He answerd Enforce thy self to be vertuous andy goody · Andy If thou Wilt · that thy goodenesse appere grete vnto straungers / Repute to them thy self litil ¶ Andy sayd · If thou yeue polcer to thy Wyff onely to trede vpon thy fote on the morowe she Woldy trede vpon thy hede ¶ Andy sayd · Company of Women Is an hazme that any not be eschewed ¶ Andy sayd · He that doth goody for the goodenosse of hit onely / ought not to drede bifore Whom he doth nor for the praising ne blame ther of ¶ One asked him Whan he shulde knowe his frende / he sayd in necessite for in prosperite euery man is frendely Ther Was another man saide vilanye vnto him Wher at he tokе noy angre It Was asked him Why he Was so pacīt

he answred other hath he saide soth or lieth/yf he haue saide trouth/I ought not to be angry+and yet lesse if he haue lieth+he salbe amaid clatere so muche that ther colde no body make hym holde his peas/to whom he saide/frende thou hast iij+eeres and but oon tunge/wherfor thou oughtest to herken double as moche/as thou spekest+he salbe a faire yong man that dede grete diligence to lerne/to whom he saide ye do passing wele to make your dedis assemble your kradle+

Socrates in grekes tonge is to say/keper of Justice he was maried ayenst the custume of that coūtre whiche was that good and vertuous people shulde be wedded to gedres/to thentent that theyr lynage myght be the better but he wedded the worst woman that was in all the lande and hadde+iij+children by her/he loued and worshipped sapience somuche/that it was a grete hinderaunce to all his successours/for he wold not suffre his science to be writtē ¶And saide that science was pure and clene/wherfore it was couenable/she shulde be onely sette in mynde and corage and not in shrymes of dede bestes nor in no suche corrupte thingis/and therfore he made no bookis nor yaue no doctrine to his disciples/but onely by wordes of discipline/and that opinion he helde of Tumio whiche was his maistr for as the saide Socrates beyng of tēdre age axed his maister/Why wil ye not suffre me to write the doctrines that ye teche me Tumo answered him couetest thou more the wild bestes/shrymes to be worshipped with sapience/than thengyne of man I sette the case that on mete the in the wild feld/and axe the conseile vpon a question. were it good that thou shuldest saye/let me go

home and ouer see my bokes first. It were more honest to ha
ue a recours to thy remembrance and therupon briefly to de
termyne/ It were so certamely sayd Socrates/ Wel they/
reteyne it wel in thy mynde. that thou shalt lerne. And
put it not in thy booke my whiche opynyn the said Socrates
rested/ he defended that no man shuld worship false ydolles
but wolde that alle honour and worship shuld be referred
to the creatour of alle thyngys. and for that opynyon he
was condēpned to deth by. xij. Juges of Athenes. whiche
ordeigned that he shuld drinke certein poysons/ wherof the
kyng of that countre was sory. but he colde not reuoke the
sentence. he gaf him as long respit of his Jugement as he
myght. The said kyng hadde a ship charged with thinges
that in certain tymes shuld be offred in the temple to the
ydoles. he had a custume that he wolde yeue noo Jugemēt
and especially vpon wannes deth. till the said ship were
retourned to athenes/ whiche was not yet com home And
vpon her cōmyng home one of Socrates felawes called
Inclites tolde hym in the prison/ that the said ship shulde
come to the porte on the morwe or the next day. wherfore he
saide. It wer good that we shulde yeue. CCCC. peces of
golde to thy keepers. that they wold leete the secretely escape
and thay myghtest thou go to rome and nedest litill to
drede them of athenes. he answered. alle that I haue is not
worth four honderd. peces of gold. no said Inclites. I
and thy frendis haue so muche whiche we wolle gladely
yeue thy keepers to saue thy lyf if it please the. to the whiche
socrates answered this cyte wherin I must suffre deth. is
the naturalle place of my birth wherin I must dye without

deseruyng onely by cause that I reprene hem from doyng in iust dedes/and for worshippyng the false and vayne ydolles and that I wolde haue them honour the true godd. Wherfore I saye/If this men of my nacion persecute me for sustey nyng & seyng trouth/right so wil strangers do whersomeuer I become/ for I wol neuer spare to say trouth nor vse no lesinges/and certaynly thoos wolde haue lesse mercy of me than thoos of this towne/where in I am born/ It happe ned that the thirde daye his disciples cam vnto him & fonde him in pryson/by the comaundement of the/vij/ Juges they axed him many wolytable questions/touchyng the saule/ he answerd them/as largely and as gladely as euer he dede Wherof they merueylled to vse so grete gstaunce in a man so nygh his deth/ One of his disciples called Demay sai de maistre I knowe wele/ It is an harde thing to the/ for to shewe and teche vs in the daas/that thou nowe standest in & talking of thy lere is to vs a damegeous thing/for in this worlde hast thou no felawe of goody doctryne/ So crates answerd. Spare not to enquere of me What it plea seth you for it is to me a grete pleasir/they axed him ques tions of the saule/whiche he answerd/& after they axed him of the state of the worlde/and compocion of the Elemen tis Whiche also he answerd right persundely/And he said vnto them I trowe the hour of my deth approcheth nygh I wil bayne me & make me clene in this worlde/& say myn ori sons to thentēt that I shal haue no payne after my deth Wher fore I pray you spare me for a While/he entred to a hous and baigned him & said his orisōs/& than called his wyf & childe rey & gaue them many feir doctrines & badde them payne them

for to do goode adresse their saules to hym that alle created
and than cam one from the Juges to hym With poyson to
drinke ¶And said O socrates thinke not that I am he
that maketh the to dye/for I knowe thou art the best man
that euer cam in this lande/but I am sent from the Juges
for to se the/& here is the cõfection þ thou must drinke take
it patiẽtly sithen thou maist not scape it/Socrates said I
take it With goode hert/& knowe Wele thou art not gylty
therof/& so drinke it And Whan his frẽdes sawe that/they
made grete Wepyng & lamentacion Wherof he blamed them
seyng I haue sent a Waye the Women by cause they shulde
not do as ye do/he Went alitil from them/& saide O god ha-
ue mercy vpon me/& anone his synewes shranke his fete
Were colde/and than he leide him dowh/one of his disciples
tooke a bodekyn & prikked him in his feete/and axed him
If he felt eny thing. And he said naye/than he prikked
him in his thyghes /and axed him if he felt it/he sayd
naye. Anone the colde strake vp vnto his sydes than socra
tes saide Whan the colde cometh to my hert I must nedis dye
Than saide Inclites O dere maistre Welle of sapience and
of science correct and teche vs yet/Whyle thy speche lasteth
to Whom he saide I cay noy other Wise sholde you nowe dyyng
than I haue doy afore in my lyf The said Inclites saide.
syr comaunde me What thyng ye Wyll. he answered noo
thyng. and lift vp his eyen to the skye seyng I present
my soule to the maker of alle the Worldy and so dyed
¶The sayd socrates hadde. vij. M. disciples and dis-
ciples of his disciples. And in hys lyf he deuysed that
men shulde be guyded after. iij. ordres that is to saie in

Clergie / in knyghthode & in cõmones / and ordeigned the clergie aboue the knyghthode / the knyghthode aboue the peple and that the clergie shulde pray for the knyghthode & the peple the knyghthode sholde defende the clergie & the peple / the people to labour for the clergie and the knighthode ¶ The sayde socrates Was of rede colour / & of competent stature ho re hyred / and Wele facyd / demure of speche / a grete studyer and loker vpon the erthe / and Whan he spake he Waggyd his litil fynger / he lyued fourscore + ij yeres / & Was Wryttyn in his scale / patience & goody byleue in god maketh a man victorious / And Was Wryttyn in his girdel / hauing respect and consideracion to thende of euery thinge causeth the sal / uacion of the saule and of the body / he establisshyd lawes Whiche Were sent into the East / West / South / & North / & all Was gouernyd by them ¶ And sayd / the first thing that thou shulde fire thy Wil in is to kepe dyuyne Justice and to applye thy Wil to the same / and not to do sacrefi / ces nor no iniust thinges nor to sWere no false othes / And sayd / right as a man is hyled of his seknesse / by vertue of a medycine / right so is an yuel man hyled of his malice by vertue of the lawe ¶ And saide to his disciples I am a tilman / and vertues ley the sedes / and study is the Water that moisteth them / Wherfore if the sedes be not clene + nor the Water sufficient + What someuer he solwen profiteth litil ¶ And said / one ought to merueile at hym that forgeteth the perpetuall goodenesse of the other Worlde / for the goodes of this Worlde / that is not durable ¶ And sayd + the Wele dis / posed saule loueth to do Wele + & the euil disposeth saule loueth to do harme ¶ And said the goode saule graffeth goodnesse &

the fruyt therof is saluacion. And the euil disposed/ graf
feth vices/ and the fruyt therof is dāpnacion ¶ And said
the goode salble is knowen by ꝑ she [illegible]ed gladly trouth
and the euill saule by that she re[illegible]h gladly lesynges
¶ And said that when a persone wolweth ny wolte suff
thingis and is stedfast in thoos that been open and euidēt
to the eye/ it is signe that he is of goode vnderstanding
And said that the saules of them that ben goode/ been
sorowfull of the werkis of them that been euil ¶ And said
the may that folowweth couetise leseth him self endelesly/ & at
the last is all dishonoured And who that hates it geteth
ynough/ & at the ende is right wele worshipped ¶ And said
that the goode salble saueth him self. & other ben saued by
him ¶ And said the salble knowweth all thinges/ & than
he that knowweth his salble/ knowyth euery thing. & he that
knowweth not his salble/ knoweth nothing ¶ And said he
that is keytif to him self/ he is more keytif to another & he
that is liberall to him self/ is comonely liberal to another
¶ And said litil teching suffiseth to the goode salble/ & to
the euill soule moche teching may not availe ¶ And said
that. vj. maner of men be/ that neuer be out of angre/ that
is to witte/ the first is he that may not forgete his trouble
the. ij any enuous man that dwelleth with folkis nedly en/
richyd. the. ij. he that dwelleth ny a place where another
hath thriuen & he can finde no prouffit there. the. iij. a riche
man fallen in pouertie. the. v. he that enforceth him self to
com to the state that is not belonging to him to haue And
the. vj. he that hath dwellid with a wyseman/ and hath
noo thing lerned of him ¶ And said who so payneth him

ſelf to ſhewe doctryne to amay of euyl courage/reſembleth
to him/that wol maiſtrie a ſtrong horſe/ Whiche if he yeue
him not a ſtrong bitte with a corbe/he ſhal neuer wy gouer
ne him ¶And sayde to moche haunting felliſſhip engēdreth
not grete loue betwene them/& abſteynyng from them cau/
ſeth ennemytees/& than it is beſt to dele therin moderately
And ſaide he that doth goody is better than the goode +& he
that doth euyl/is worſe than the euil ¶And ſaidy ſcience is
had by diligēce of men/but diſcrecion cometh of god. And
ſaide Wyſdom is the leche of the lawe/& moneye is the ſelie/
neſſe +& Whey the leche may not hele him ſelf/howe ſhulde he
hele another ¶And ſaide thou maiſt not be pfectely good if
thou hateſt thyn ennemy/What ſhalt thou be than if thou ha
teſt thy frēde ¶And ſaide this Worlde may be likenedy to
away full of thiſtles in a maner hidde/wher amay is pri/
ked/that entreth in it/& if he aſpie them he wol bewarre of it
And ſaide he that loueth the Worlde/hath but labour/& he
that hateth it/hath reſt ¶And ſaide he is right ſiple that
is certeyn to departe from this Worlde/& beſieth him to make
in hit his bildīgis ¶And ſaid this Worlde is like a light
brēning fyre/wherof alitil is good to kyndyll his light to
ſhewe him the wey/& he that taketh to moche therof may ligh
tely brey him ſelf with al ¶And ſaidy he that ſetteth all
his mīde in this Worlde/leſeth his ſaule/& he that thenkieth
oy his ſaule hateth this Worlde ¶And ſaide he that loueth
this Worlde may not faile to falle in one of theſe/in/incōue/
mētis or both/that is to ſay/other to diſpleaſe our lord god
orelle is to be enuied at of mightier men than he is/ And ſaide
amay that ſeketh to haue ennemyes ſeketh his diſtruction/&

he that hath many enuyers & ennemyes is in the daliger of euil fortune ¶ And saide this worlde is but a passage in to the other worlde/and therfore he that purueieth him of thingis necessarie/for that passage/is the surer for all perils ¶ And saide trouble not thy self gretly/with worldely acquisicions/but resemble the birdes of the skye/whiche in the morninge seke but their refection for that day & semblably the wilde bestes that come oute of the monteynes forto seke their fode/and/ at nyght repeire home ayen ¶ And sayd the erroux is knowen in the ende to be euil/and that that is goode/is the more clerly seen after therby/Plato toke upon him to go in a voyage and desired to knowe of Socrates howe he shuld gouerne him self therin/and he saide dowte the of thoos/that thou knowest/& beware of thoos that thou knowes not/& go not by nyght/ete noon herbes that thou knowest not/& loke that thou kepe the high weye/though it be the lenger/entende not to chastise him/that is oute of alle reason/for thou shalt make hym therby thin enemy ¶ And sayde lye not with a woman without necessite constrayne the ¶ And sayde two thynges be laudable/that is for to saye/lawe and sapience/lawe kepeth righteousnesse/and sapience causith goody condicions. Socrates accompanied hym self with a riche man/and they mette theues in an hygh waye/the riche man saidy It were dangerous to me if they knowe me And socrates saidy It were the better for me/If y were knowen by them ¶ And sayd alwyse man ought to vse hys dayes in one of these two maneres that is to seye. in that that may cause hym to haue Joye in thys worlde and in the other. or in that/that

may cause him to haue goode name in this Worlde ¶ Andy
saide this Worlde is delectacion of an houre & sorowe of ma-
ny daies & the other Worlde is grete reste & long ioye ¶ Andy
said Whosomeuer teche the one Worde of sapiẽce doth the mos
re goode than if he gaue the of his golde ¶ Andy said Were
not by our lord for no manere of lucre al be it thy cause be
true for sone Wol thinke thou forsWerest thy self ¶ And sai
de take hede howe thou yeuest thy yeftes for some siple folkes
yeue to the Wimedy and refuse hit to thoos that houe nede
And saide If thou Wilt Wine a frende speke good of him
for goode speche engẽdreth loue & euil speche engendreth hate
rede ¶ Andy said a king ought to put from him all euyll
disposed psones for the harme that they of his companye do
is reputed his dede ¶ Andy saide he that ereth & knoWeth
hit and after repenteth him therof hath desiruid pardon
And saide he that medleth to correct euery man causeth the
moost part to hate him ¶ And saide to a man that hade re
proued his linage If I be the Worse for my linage as thou
sayest thy linage is the Worse for the ¶ And saide he that se
keth the delices of this Worlde is like Vnto him that seketh
to drinke zarab Wenyng it Were Water & reneth to drinke it
tal he be Wery & Whan he cometh to hit he findeth no thing
& than he is more thristy than he Was before for zarab is a
myst in a medeW Whiche at sõtyme by reflection of the sone
semeth a Water & is none in dede ¶ Andy saidy a man hath
neuer pfyte reste & Joye in this Worldy for he ay not al
Waye pseuere in delectacion & possesse his Winningis & oft
hath trouble & angWysshe as Wele for losse of his frẽdis as
otherWyse ¶ And said the loue of this Worldo stoppeth mães

eeres/from hering sapiēce/& blynsildeth the eyen from seyng trouth.& hit causith also amay to be enuied/& kepeth him from doyng goode dedis ¶ Andy said he that loueth & vseth trouth hath moo & gretez seruauntis than a king ¶ Andy sayd he is not free that byndeth him to anothez ¶ And say de affermе noo thing/til thou knowe the trouth noz do noo thing.but it be couenable noz begīne nothing/but if thou se howe to bringe it to goody conclusion/Thez was a riche man said to him/O socrates Why azt thou so poure/ To whom he answerd If thou knewest what is pouerte/thou wol dest haue more sorowe of thy pouerte than of myn ¶ Andy said It is a grete merueile to se a wyseman angry.Andy said the deth is a thing that may not be eschewed/& thez ought none to drede hit/but suche as haue cōmitted grete iniquite & doy litil iustice/Wherfore they shuld drede dāpna cion foz their demerites afterz their deth ¶ Andy said goody deth is not to be dispised/but to be magnified & preysed foz it makith trās mutacion from the worldy of vnclēnes se andy shame to the worldy of worship.from the worldy not durable to the worldy perpetuel/from the worlde of fo; lie and vanites to the worldy of sapiēce reason and trouth Andy fro the worldy of traueile andy peyne to the worldy of consolacion andy reste ¶ Andy sayd/It is merueile of him that wolweth to dye/& doth thīges contrary to his sal uacion ¶ Andy said deth is lyffe to him that knoweth to haue ioye afterz it ¶ Andy said he that liueth wele shal die wele/And said better it is worshipfull deth than shamefull life.And said deth is the rest of couetous peple foz the lēgez they lyue the more multyplie their couetises .& so deth is

more conuenable/for them/than lyf/for the deth of euil people is the wele and surete of the good ¶ Because they shall do nomore synne nor hurt to the people ¶ And sayd the lyf Jugeth indirectely amongis the dede ¶ And said .one ought not to wepe for him that is slayne without cause. but for hym that hath slayne him/for he that sleeth vniustely/dampneth him self ¶ And said he that dredeth eny thing /ought to his power to be ware therof Also he that coueteth to haue peines for his sinnes aftir his deth. ought so to dele/that he may eschewe that paresse ¶ And saide Whan thou wolt do eny thing loke for what occasion hit is And if thou seest the ende therof goode/haste the conclusion. and ellis resiste thy wil ¶ And saide better is to amay to liue harde. than to sorowe of him that reputeth his litil lones & yeftes to be grete & without cause wol thinke amay to be in his danger ¶ And saide take in no preising the lone or yeft of him that hath dishonoured the for the dishonour & shame therof is more than the wynning He loued alwey to lerne/wherof som rebuked him. to whom he saide/the gretteste shame/that can come to ay olde may is to be ignorãt/he sonde a yong may that hadde folisshly spent & wasted his substãce and was brought to suche pouerte. that he was feyn to ete olyues/to whom he saide if the olyues hadde be as goode to the at the begynnyng/as they be nowe .thou shuldest haue hadde yet largely of thy goodes ¶ And sayde ther is noo difference betwix agrete teller of tydyngis . and a lyer ¶ And saide the nobleste thing that childrey may lerne is science/for therby they eschewe to do euill werkis ¶ And saide the gretest wynnyng that amay may haue/is to gete

a true frēde/he herde a man say that one was surer in kepinge his tunge/than in moche speking/for in moche langage one may lightly erre. To whom he said one ought not to vnder stāde that in them that spelie wele. And saide the prouffit of silēce/is lesse than the prouffit/of speche. & the harme of spe/che is more/than the harme of silence. And sayd one may knowe a wyseman by harkēyng & holding his tūge. & a man may knowe a fole by his moche clatering. And said he that wol not holde his peas til he be gstreyned is not to be blamed & he that wil holde his peas til he be bodeyn spelie is to be preysed. And saide It is an ignorāt thing to dispute in thinges þ may nat be vnderstāde/And saide the meane is best in all thiges. And sayd moche rēming maketh moche werinesse. And saide if the witte of a man oumaistrie not his frailte/he shal sone be ouercome & brought to nought And said he is a wreste that can not discerne the good from the euil And said he is a good frēde that doth the good/& a myghty frende/that defēdeth the from harme. he wrote vnto a king recōforting him whan his sone was dede in this manere/god made this worlde ay hous of delectacion & rewarde & the trou bles in this worlde causen remuneracion in the other /And said no man ought to repute him self wyse/And said this worlde geueth exemple to thoos that abyde by thaim þ departe And said the losse of sōme is leryng to other/And said he that trusteth in this worlde is receiued/& he that is suspecti ous is in grete sorowe/One of his disciples gaf him a gif te/& he was troubled with al/It was axed him why he re ioysed it nat/he said the receipcion of this gifte hath payred his worship & put me in his dāger/And said he to thy fader

and to thy moder/as thou wilt thy children ley to the
And saide be not to angry nor to wrathfull/for that is the
werke of a fole ¶And saide one ought to haue shame to spe
ke that he hath shame to do ¶And saide refrayne the from
vices in thy youth & it shalbe the feireſt garmēt/that thou
maiest were ¶And saidy gouerne the so to thy power/that
noman say harme of the/alle it/it were lesynges/for alle
men knowe not the trouth/& yet they haue eeres/plato desi
red him to answere in.iij.thingis & he wolde be his disciple
the first was what maner of men one ought to haue moost
pite of/the .ij. wherfore som mennis wittis preue not/the
iij. howe a man shulde do to haue retribucion of our lordy
The first he answered that a man ought to haue pite in.iij
wieses ꝑ is to seye of a goode man in the handis of a shrewe
for he hath there but alle sorowe/& of a wieseman in the gou
naūce of a foole whiche is to him grete hevynesse/& a liberal
man in the subiection of a kaytif/for he hath therby grete tri
blacion The.ij.their werkis preue nat that haue goode cōn
seile/& werke not ther after/& haue richesse & wil not dispen
de hit for their nede The.iij.is the goode retribucion/that one
receyueth of our lorde god cōmeth to be entierly obeissant
vnto him/& absteine him frō synne.& whan platon was thus
answered/he became his disciple alle his lyf And the saide so/
crates seide dispreise thy bodeli deth/& it shalbe the lyf of thy
saule/folowe Justice & thou shalt be saued ¶And saide a wie
semā resteth & deliteth him/whan he findeth trouth ¶And
saide a wiesemā ought to spekewith an ignorāt/as the phisi
cien doth with his paciēt ¶And saide he that taketh his
pleasāce in this worlde must nedis falle in one of these.ij.

causes that is to say other to lakke/that he coueteth or to he se that he hath wone with grete payne ¶And sayd to one of his disciples+suffise the to ete that wil take away thy hungere+ & drincke that wil stanche thy thurst remẽbring wele thy saule+ & solowe goode werkis+lerne sapiẽce of the moost wysemen that be in thy dayes+eschewe the gines that women set to take men with al+for they be hinderers of sapiẽce ¶And said he that loueth this worlde is like to him that entreth in to the see for if he escape the parels of the same men wol seye he is fortunate+ & if he be perisshed they wol sey he is wilfully disceyued ¶And sayd may hath power ouer his wordis+til they be spokẽ+ & whan he hath ones vttered them he hath noo power ouer hem ¶And said he that hath no power to refreyne his tõge hath no myght to resiste al his other delectacõs ¶And said silẽce & speche is goode in diuers wyses & places ¶And said if a man be moche herde speke+one may knowe if he be discrete or not & if he hold his peas or speke litil+one wil the rather deme he be wyse ¶And sayd whan a man speketh he ought to gsidere ayen what he wil scie for better it is he gsidere+than another shold ¶And said to one of his disciples whan thou wilt speke+speke curtaisely or hold thy peas ¶And said he that holdeth his peas or speketh litil lerneth atte speche of other/& if he speke/other lerne at his wordes/ One axed him what was a goode purchasse+he answerd that/that gowbeth in the spẽding therof/And saide drõkenship vndoth amã+ & said one ought not to aye gscile of him that hath his herte al sette to the world for his aduis shalle but after his pleasãce+ & said good gscil shewith ofte the ende of the werke/there was a woman that called him old

and ſaid his face was right foule To whom he anſwered
thou art ſo derke & ſo troublous a myrour that my healthe
may not be perceyued therin ¶ And ſaid he is diſcrete that
kepeth wele his ſecretes/& he is not wyſe that diſcouers them
¶ And ſaid a man ought to kepe ſecrete that he is deſired
to kepe/& he is more to preiſe that kepeth that thing ſecrete
whiche he is not deſired to kepe ¶ And ſaid if thou can
not kepe thyn owñ ſecretes/moche leſſe wolt he kepe hit/to
whom thou haſt told hit to+one ayed him why alwieſe may
wil deſire to haue counſaile+he ſeyde leſte his wyl be in eny
wyſe medled with his witte ¶ And ſaid he that is of
good condicion is of good and ſure lyf/and is beloued of
goode people/and he that is of euil condicions is euyn the
cõtrary ¶ And ſaid to one of his diſciples/truſte not this
worlde+for hit paieth neuer that it promitteth ¶ And ſaid
acuſtume you to be content with litil + for ye ſhal fynde
hit for the beſt+and that ſhalle com vnto you/repute it not
for litil/for it may encreſſe/& multiplie/but ſeke to wynne
frendis in very loue ſhewyng them noo ſigne of hate+and
one ayed him what differẽce was betwene trouth and le/
ſingis/he ſaid/ aſmoche as is betwene the eere and the eye
¶ And ſaid he that deſireth to haue more than ſuffiſaũce
hath that profiteth him noo thing ¶ And ſaid to one of
his diſciples/truſt not in the tyme+for it faileth Incõtinẽt
to him that truſtith ther to ¶ And ſaid ware thou be not
diſceyued by thy healthe+and by thy youth/nor by the helth
of thy body for thende of thy helth ſhalle ſekeneſſe/and the
ende of thy ſekeneſſe ſhalle deth/& thou maiſt not eſchewe the
diſeaſes of this worlde/ther was neuer ioye without ſorowe

nor neuer light Without derkenesse/nor neuer rest Without labour/ nor assemble Without departing ¶And sayde. like as the fortune of this Worlde. shal make reioysing vpon thin ennemye/right so may it make thyn ennemye haue reioysing of the ¶And sayd he that stabilissheth/and setteth him self in couenable place/is the more sure for the perils of this Worlde ¶And sayd he that is fulfilled With the loue of this Worlde disposeth him to .iij. thinges/that is to saye/first to poueztee / for he shal neuer atteyn to the richesse that he desireth/Secundely/to suffre payne/thirdely to besynesse/Without expedicion ¶And said/telle neuer thy counsayle to him that is angry Whan one praieth him to kepe it secrete/One axed him What he had wõne by his science he sayd I am as a man sitting on the see syde & biholdyng the simple folkes wrayed in the Walwes of the see ¶And said. grete fredom growith by sezuice / for the more one serueth the more free he becometh ¶And sayd. he that Wil Winne frẽdes lete him loke first if he can refrayne them from couetise/& if he can/rest than With them & ellis sone to departe ¶And said if thou be not couetous/thou may rest in euery place ¶And the said socrates had many seymges ayenst Women Whiche is not trãslated/And it Was axed of him to What sciẽce it Was best to sette his childe to scole/he answerde/to lerne that / that is bothe profitable in this Worlde & the other/one axed him Whan he begãne to be Wyse & vertuous/he answerd/Whan first I refreined my self Wil ¶And saide Whan a man is so diligẽt to lerne/& loueth so Wele sciẽce that he taketh noon hede of preysing nor dispreisyng for the lore thereof/than is he Wyse/It Was tolde him that there hadde no

credence he yeueth to alle his wordes/he answered.so that my wordes haue he goode and reasonable J geue no grete force who hath beleued them or no ¶ And said .he is goode in the hyest degre of goodenesse.that enforceth hym to he goode himself And he is in the .ij.degre that enforceth him to cause other to he goode/and he that reketh of none of thiese ij. is to he dispreised ¶ And saide to his disciples he not desirous to haue the goode not durable .but couette to haue that is perpetuelly goode ¶ And said.he not inquisitif vpon other folkis lest they he inquisitif vpon the ¶ And said put wit and discrecion afore the in alle thy werkes. and thou shalt he the better grannysshed whan thou shalt com to thexecucion of the same ¶ And said for here not to do goode dedis alle he it they he vnknowen. There was one dispreysed his face.to whom he saide it was not my power to make my face/and therfore J ought not he blamed if it he foule/that that J haue power ouer J haue made fair and that that thou hadeste power ouer thou hast soyled ¶ And said he true vnto hym that companyeth with the/and keepeth trouth vnto the.and thou shalt he the more sure to eschewe dangiers ¶ And said do to other as thou woldest they shuld do to the. And do to noon other but as thou woldest he doen to ¶ And said a man ought to he corrected by experience and taught by the mutacion of this worlde ¶ And said he is liberalle þ hath gretez delectacion to haue goode renoume than money ¶ And saide pacience is a strong castelle.and hastynesse engendreth repentaunce ¶ And said honour is the fruyte of trouth/and for thy trouth thy frendes shalle worshipe the. And thy goodenesse shalle knowen not sparig

to do that/that shalbe prouffitable ¶ And̄ said/it ought
suffise a man to knowe and̄ vnderstande that/that he seeth
dayli sal ꝯ this World̄ for therby he may lerne newe scien
ces/he ought to be Worshipped̄ that Willeth Wele to euery
man/and he that Wol other memes harmes putteth him self
ꝯ grete perille/but the Juste man resteth ꝯ surete ¶ And̄
said he that kepeth him self Wele is a grete conquerour/&
he that settith so litil by him self that he thenketh not on
his saule/leseth him silf/he that is pacient doth Wele/and̄
shal not repente him/and he that holdeth his peas saueth his
daungier ¶ And̄ said let thy sedes be goode Workes/& thou
shalt gadre flours of Joye and̄ of gladdensse ¶ And̄
said/thou shalt haue rest ꝯ the companye of a Wyse man/&
labour ꝯ the companye of a foole ¶ And̄ said to be satis
fi:d̄ With littel is Worshipp/and̄ not to be sattisfied̄ With
moche is shame ¶ And̄ said enquere Whan thou hast don
eny deffaulte/and̄ if thou haue exred̄ correct thy self and
repent the and̄ after that repentaunce Ware thou falle no
more therto/and̄ loke thou varunte the not of eny of thy
goode dedis ¶ And̄ saide he that preiseth him that doth We
le is partener of his good̄ dedis ¶ And̄ said accompany
not With him that knoWeth not him self ¶ And̄ said
he is ꝯ grete reste p̄ restrayneth him fro ãgre ¶ And̄ said
he is Wele disposed̄ that can tempre his delyng and̄ his
speche ¶ And̄ said/take noo shame to here trouth of Whom
so euere thou herest it/for trouth is so noble that it Worship
peth thoos that pronoūce it ¶ And̄ said that thing that
kepeth a man from shame is bettir than the richesse purchas
sed̄ therby ¶ And̄ said many men may apercyue falbtis

in them self + that fynde fawtis in all other ¶ And sayd to a man that fledy fenquisshedy from a batayll / thou doost euyl to flee from the honourable deth to the shameffull lyff ¶ And sayd he that erreth / or he knowe the trouth / ought the somer to haue forgeuenesse And said moche wyne & sapience may not accorde / for they be in maner grauious And said / suffisaunce is a castell that kepeth wyse men from euyl werkis ¶ And said if he can not eschewe ire yet kepe it sekret ¶ And said that thing that a foole leseth can neuer be recouerd / but a wyse man can lese no thing / There was a foole that blamed him / wherfore one of his felawes ayed him leue to auenge him / to whom he saide / a wyse man ye ueth neuer licence to do amysse ¶ And said all thinges be strengthed & fusteyned by Justyce / & all thinges be amunyssshed & feblisshed by Iniustice ¶ And said all that thou doost may not be kept gsecle / al be it / it be nat nowe vnderstanden it shalle knowen at somtyme ¶ And sayd good renomme is better than richesse / for richesse wolle loste and renōme wol laste / Sapience is a richesse that wil neuer faile nor adminysshe ¶ And saide ware the of drōkenship for the wit that is ouercome with wyne / is like the hors that casteth his maistre ¶ And said take hede of the guydyng of him that thou ayes gseyle of / if he gouerne hym self euyll by likelyhode / right so wyl he guyde the / for by reason he ought to loue him selfe better than the ¶ And sayd be ware thou breke not the lawes that be for the cōmone prouffyt ¶ And saide powerfee is better than euyl goten richesse. ¶ And saide amā without sciēce is lyke a royaume without a kīg / And said a kīng ought to take none to his seruice but suche as

he hath prayed afore good and true ¶And sayd he that taketh all men in like condicion/may not make hym all his frendes ¶And sayd/cõmitte all thy causes to god Without eny exepcion ¶And said/repute not thy synnes litil nor magnifye thy good dedis for thou shalt haue nede of them if they were more ¶And said to his disciples/beWare of this Worlde & thynke it is a thorny bussh that thou must trede vpon ¶And said like as thoos that be Wordely Wyse kepe them from angre in the presence of their kyng by as grete reason ought they to be Ware/how We they ãgre them afore god that is to vnderstanden in euery place for god is ouer all ¶And said he that is long or he be angry/is hardyer to appease/than he that is lightly Wroth/right as the grene Wode is hotter than the other When it is Wel kyndeled/ Ther Were brought afore him certayn people Whiche said dyuerse Iniuries to hym/he answerd/if ye haue eny other matere to Wynne of me then this/do it orellis holde youre peas Ther Was gretter reuerẽce made to another man/than to him Wherfore oon axed him if he hadde eny enuie therat/he answered if he hadde more sciẽce than I/I Wolde haue hadde ẽuie at him or ellis not ¶And said. sapiẽce & goode renõme is not founde but in goode psones Wherfore they be better than the grete richesse that is founde in fooles & euil peple ¶And said thy saule ought to thinke Wel/& thy body to helpe therto And said that thou oughtest kepe secret in thy corage discouer it not to euery mã ¶And said oon vnto him þ salWe him in a poure clothing this is not Socrates thus pouerly arraied that yaue the lawes to þ peple of athẽs/to Whom he answered/þ true lawe is not made by good arrayemẽt but by

vertue reason and scyence ¶ And sayde to his disciples
Dyspreyse the deth/and semblably dede hit ¶ And say
de a wyseman ought to knowe what is his saule

Plato is by interpretacion as moche to seye as or
ded or fulfilled ℈ was of grece/by his faders syde
he was of the noble esculapij kinerede ℈ by his
moders syde of the kinered of zalon that ordeigned diuers
lawes/as it is aboue saide/he dwelled with socrates the spa
ce of .v. yeres. ℈ after the deth of the said socrates he vnder
stode that in Egipte were certayn of pytagoras disciples to
whom he went/℈ profyted moche in lerning with them. he
retourned then ayen to Athenes/℈ there he ordeigned .ij.
scoles ℈ vsed laudable lyff/in doyng goode werkis helping
℈ nourisshing the nedy peple/And they of Athenes wold
haue made him their lorde. he refused hit vtterly for as mo
che as he knewe them of hadde ℈ wikked condicions/℈ kne
we wele that he coude not lightly chaunge their disposicions/℈
also he wyste wele if he shulde correcte them like as it apper
teyned they wolde serue him as they did socrates/The say
de plato lyued .lxi. yeres a man of good discrecion. dispo
sicion/℈ right pacient/℈ a grete yeuer of his goods to pouer
men ℈ to strangers/and he had many disciples/amõge the
whiche .ij. of them after his deth. that is to witte/zenocra
tes ℈ Aristotiles held the scoles ¶ And the sayd plato
dide teche his sapyence by allegorye / to thentent that hyt
shuld not be vnderstande but by wytty men. And he kep
ned hit of Tymeo and of socrates/he made .vij. bookis/℈
preched and taught the people that they shulde yeue graces
and thankes to god for his goodenesses ℈ mercy/℈ for that

he made them alle egalle in so moche/that he amay neuer so
mighty/his power ony no more/than if he were apuer crea
ture/resiste ayenst deth/semblably he had and thanked god
for the witte that he hath yeuen to may ¶ And saide yma
gyne no thing to be in him/but that/that is nedfulle goode
and couenable ¶ And saide/be not couetous vpon worde
ly goodes/for god hath ordeygned that we shulde haue suf
fisaunce in this worlde. And suche suffisaunce is called
Sapience/The whiche ye ought to haue with the drede of
god. Whiche is the keye of goodenesse. Wherby ye may entre
and atteyne to the goode and true richesse of this worlde/le
uyng to do alle thinges that may cause hatteredy and euille
wille/for and ye wist holde summe thinges that ye loue &
preyse/ar euil and vyle/ye wolde haue them in more hatered
than loue ¶ And saye. directe and amende your self. and
after labour to correcte other and if ye do not ye shalle dãp
ned. And I telle you. the thing that hath made me mooste
glade. Is that I haue not sette by golde ne siluer. for if I
hadde gadred grete tresor I shuld haue hade many leuy
thoughtes. Where I haue nolle Joye & gladenesse. Which in
cresses daily in me in leernynghe Wysdom. And for to lete
you wete. that goldy and siluer ary not goody. to be ouer
moche set by. Ther is summe countre that alittille yuory
or vnycorne bone. Is bought for a grete soume of goldy
And in other places. mey take glasses bras and other
suche thinges. for as moche goldy. And therfore if it were
perfytely goody of him self. he shulde be egally chosen. and
louedy ouer alle like as sapience is chosen and louedy in
euery Cuntre ¶ And saydy. Enquere and seke to

haue vertues/& ye shalbe saued praise no soule thingis and blame no thing that is laudable/& trauaile you not for to Winne thinges/that shal lightly be lost / solowe after your good predecessours arraye you with iustice and clothe you with chastite /& so ye shalbe happy /& your Werkes lauded¶ And said Custome is a grete thinge¶ And said the Wikked Werkes dampne and distroye the good & the bittrenesse of the aloe tre distroyeth the swetenesse of the hony/And said. A Wyseman ought not to thinke on his lossis /but ought to kepe Wele the remanaunt of his good¶ And said he that doth not for his frendes While he may + they Wol leue him Whan he shal haue moost nede to them¶ And said that sapience is good/for she can not be lost as other catalles and Wordely goodes may/And it Was axed him Wherby a Wyse man might be knowen/and he answerd Whan he Wol not be Wreth of the iniures that ley doy vnto him and reioyseth him not When men preyse him / And It Was axed of hym/howe men might best be venged of their ennemyes/he answerd for to be vertuous /and to do goody and noble dedes¶ And sayd to his disciples Enfor; ce you to gete Sciences + by the Whiche ye shal dyrecte your saules/ And do your part for to kepe the lawe my suche Wy se + that your maker may be content With you¶ And he salwe a yong man that had solde/the kyueloe that Was com to him by succession + And he dyspended it amysse my gre te dyuers and other misreule + To Whom he said the erthe eteth other men + but thy self etest the erthe + And it Was axed of him + Why it is that tresour and Science may not accorde to gider + And he answered and sayd

that one thing/ hool a cõplisshed may not be dyuided And
saidy that he that trustes in his fortune/ Andy is not som
What besye and diligent to laboure in goode werkis the goo
de resorted from hym/ as doth the awlbe from the stone that
it hath light vpon ¶ Andy saidy he that techeth good to o
ther/ and doth it not him self. Is like to hym that lighteth
a candell to another/ andy goth him self darkeling ¶ And
saide a king ought not to be gretely praised/ that reygneth
onely but vpon his subgiectes/ but he aught to haue lawde
That reigneth and hath lordship vpon his ennemyes
¶ And saydy/ he that gedreth and assembleth moche siluer
ought not to be called riche/ but he that dispendeth it wor
shipfully and laudably. And som asked him holde one
might kepe him from nede/ and he answered if men be riche
let hem lyue temperately/ and sobrely. and if they be pouer
lete hem laboure diligentely/ Than some ayed him of holde
moche goode a man ought to be content/ And he answered
to haue so moche as he nedeth nat to flatre nor borowe of o
ther ¶ And saydy to his disciples/ Whan ye shalle werey
of studyng/ sporte you in redyng goode stories ¶ And
saydy/ that the wyseman ought not to coueite the riches
se of his frende/ lest he be hatedy and dispreyse him ther
fore ¶ And sayde/ Alittill goode is a grete thing if thou
be content ther with ¶ And sayd/ it is better and amore co
uenable thing to aske/ to remembre andy se to the goode
gouernaunce of his people the space of a day/ than for to
daunce & sporte hym a hole yere ¶ And sayd werkis doon by
wysdom causeth knowlege of thingis & them discretely to dis
cerne/ and werkes doon by ignorãce is ay vnknowen thing

til trouth stable & sette them in their right Wey / & Worke doon by lesingis is for to disorder goode thinges / & put them oute of their propre places ¶ And saide thou shalt neuer be pacient Whyle thou art couetous / And it Was asked him howe he might haue lerned so mothe Wysdom / he answerd by cause I haue putte more oille in my lampe to studie by thay Wyn in my cupe · And it Was axed of him What man is moost conuenable to gouerne a towne / And he answerd he that can Wele gouerne him self / And it Was also axed of him What man Was moost Worthy to be called Wyse / and he answerd he that taketh moost hede to goode counsile and casteth moost dowtes ¶ And sayd · that the Vessels of golde be proued and knowen by their sowne / if they be brokey or hoole / soo ar men proued and knowen by their speche if they be Wyse or fooles / And It Was axed him Whiche be the moost Ignorant men in their dedis · And he said suche as Werke moost after their owne counsyll / and that obeye to them self · and for deffault of goode Instrument Dispose hem hardely to do Wykkidy dedes · And they asked him Who dooth moost Wrong to him self · And he said he that meketh him to thoos that he ought not ¶ And said the ignorāt peple Jugeth lightely the fairenesse or the filth that they se outWarde · & the Wyseman Jugeth by that · that they se of mannes cōdycions ¶ And said he findeth sapience that seketh her by the right Weye · and many erre by cause they seke her Vndewely and blame her Without cause And saide he that is ignorant of good sapiēce · knoweth not him self · & he that knoweth not him self is of all ignoraūtis the moost ignoraunt · And he is Wyse that kno-

weth Ignoraunce + and he that knowweth it not is ignorāt
¶ And sayd wrath ledeth shame in a lese ¶ And said
The kmg resembleth to a grete Ryuyre growyng of litil
and smale remnyng watres and therfore if he be swete the
litil shulde be swete + And if he be salt the litil shulde be
salt And said he wele ware that in bataille thou truste
not all onely in thy strength dispreysing thyn naturall
witte causeth victorie without mght, but vnwethe may
men haue victorie by strength without vse of natural wit
And sayd wordes without goode effect + is like a grete
watre that drowneth the people and doth it self no prouf-
fyt ¶ And saide a suspectious man is of euyl condicions
and kyueth in sorowe ¶ And said he not wylling to vse
eny wordely delectacōs, into the tyme that ye se whether wit
te and reason graunte therto / And if thiese two accorde
thou maiste wele and lightly knowe the faireneſſe / and
the filth therof + And in what wyse they varie + and what
difference is betwene hem ¶ And sayd + The Reames
aren somtyme lost by neglygence And somtyme for vsing
to moche Idelneſſe and also by to grete trustyng in fortu
ne + Also whan men entende not to encrese the people to in-
habyte the lande + And also where werre lasteth longe ther
in ¶ And said The ende of Indignacion is to be asha-
med of him self + And It was ayed hym howe A wyf-
seman coude be troubled + And he answerd + Whan he is
compelled to telle the trouth of an vnknowen thyng to
hym ¶ And sayd + Whan thou shalt se A man of
goode disposicion + and full of parfection + thou ought

to do after him/ for couetise is bothe Weke and sekē in him
¶And said/ dispraise not alitill thing for it may encres
se ¶And said/ blame not nor rebuke a man Whan he is
Wroth. for than thou mayest not directe him ¶And said
be not glade of the euill fortune of another/ for thou kno
West not howe the Worlde may tourne ayenst the ¶And
said stable thy Witte bothe at thy right hande and thy left
And thou shalt be fre ¶And said/ there is thre thinges
that doth me harme to se/ that is to saye/ A riche man fallē
in pouertee/ a Worshipfull man dispraised/ and a Wyse
man mokked/ and scorned by ignoraunte people ¶And
said/ be not in felisship With the Wikked men for/ noo goo
de that they can promise the ¶And said Whan a royaume
is in prosperite/ Couetise is bounde to the king/ & Whan it is
in aduersite/ the king is bounde to couetise ¶And said/ Co
uete not that thy thing/ bey hastily don/ but desire onely that
they be Well don ¶And said a man ought to be better contēt
& is more bounde to his prince/ for con fairre Worde of hym
than if other hadde geuen him grete giftis ¶And said/ the
gyftes that he yeuen to the goode people/ asKith retribucion
& the giftes that he yeuen to the noghty people/ causeth them
but to aske more ¶And said the Wikkidenesse folowēth
after the Wikked men/ & dispraiseth alle goodenesse/ like as
theflye that setteth her Wyll corupt thinges/ & leueth the fWe
te flowres ¶And said haste thou not to preyse eny thing vn
to the tyme/ that thou knowest if it be Worthy/ for to be pray
sed or not ¶And said/ that a Wysemā ought not to exalte
him self byfore the cucōming but meke him & thanke gody
that it hath pleased him to exalte him in hē/ & put pine to

XUM

bringe hym out of his Ignorance in the Waye of righteby
seneſſes & corteſie for if he ſhulde rebuke him ſhameſully it
ſhuld be cruelte & to Inſtructe him easely is courteiſie/And
ſaid that in disputers disputing & arguing for to haue
knowleche of ỹ trouth of a thig/haue no cause to be Wroth
to gidre for their queſtion falleth to oo cõcluſion/but & if
the one thinketh for to ꝙuere the other/they may haue ligh-
tely hatered to gider for as moche as ich of them Wolle
brīge his felawe to his owne entente & so to subdue his opp
nyon ¶And ſaid Whan thou Wilt borowe or axe eny thing
of any man/if it be refuſed the thou ought to be more asha-
med of thin asking than he of his refus ¶And ſaid he that
can not nor Wil gouerne him ſelf is not able to gouerne
many other ¶And ſaid a Wyſeman ought to aſke curteyſe
ly & mekely/& With felwe Wordis like as the leche that dra-
Weth more bloode of a man mekely & Without noyſe than
doth the ſincerolle that pricketh faſter & maketh more noyſe
And ſaide aman of feble courage annoyeth him lightly of
that he loueth ¶And ſaid enforce thy ſelf to knowe god/&
drede him/& peyne the for to knowe thy ſelf & to teche other
andy rather to do ſo than to leſy the in thin other daily occu
pacions ¶Andy ſaidy Deſire no thing of god/but that is
prouffytable but deſire of him the goody that is durable lo-
ue not ſimply the goode lyff here/but principally the goody
ende ¶Andy ſaidy he is vnhappy that ꝙtinueth in his mali-
ce & thinketh not on his ende ¶Andy ſaide reken not thy
getting in thinges that ley from the/ne tary not to do for
them that haue doon for the· til they aſke the/the recompenſe
¶Andy ſaidy He is not Wery Wyſe that gladdeth or

reioyse̅d him in worldely prosperitees/and is troubled in ad
uersitees ¶ And̄y said the filth of worldely witte is kno
wen in moche speche ¶ And said first thinke & afterward
speke & than execute/for thinges chaunge lightly ¶ And̄y
said angre the not sodeynly/for if thou accustume it it wolle
tourne ones to thy harmes ¶ And̄y said. If thou be wil
ling to yeue eny thing to eny nedy body. tary not tille to mo
rowe. for thou knowest not what may befalle to the. And
yeue to him that may not labour ne gete his liuing ¶ And
said be not wyse onely in seyng but in dedes for the speche
wasteth in the worlde & the sapience of dedis/is prouffita
ble in the euer lasting worlde ¶ And said our lorde accep
teth him for noble that doth goode werkis though he be pe
asible of litle wordes and reputeth for euill the prayeres &
sacrifices that they doon by euill people ¶ And said If thou
laboure to doo goode. thou shalt therfore suffre no peyn for
if thou hast dilectacion to do syme. thy dilectacion shall
vanishe & be none/and thy syme shalle abide euer with the
¶ And said haue in mynde the daye that thou shalbe called
to thy Jugemẽt/& thou shalt here nothing & than thy clatte
ryng tounge shalbe stille the thought shal faile the/thyn yen
shalbe derke/and thyn humanite shalle cõsumed in to the
erthe/and thy witte so corrupt. that thou shalt haue no po
wer to fele the stenche of thy body. nor holde the wormes
shalle suke thy rotten bareyn/ Also haue in mynde the place
wher thou shalt goo the lordis and the seruauntis shalbe
alle like in the sayde place and that ther may nother
frende ne foo hurt nor helpe the ¶ And̄y therfore lerne
goode sciences and̄y disciplyne for thou shalt not

knowe whan thy departing out of this worlde shalle and
yet be certayn that amongis alle the yeftes of god/sapience
is the mooste excellent. she yeueth goodenesse to the good peple
& pardometh to the wikked their wikkednesses. thinke &
haue in thy mide gtinually that thou haste ado/& trust not
in eny thingis of this moeuaeble worldy. be wele ware that
thou do no foule dedis. for no delectacion nor winningis. & be
ware that for the variable plaisaũces of this wikked worlde
thou lese not the ioyfull & euerlastingy blysse ¶ And/ saide
loue sapience vnderstande & herken the wyseme/ & be obey/
sant to thy lorde werke not but in due tyme. & yet take he/
de holde thou shalt do it/ loke that thou say no worde vncon
uenient/ & be not prowde for no richesses. ne despeire the not
for noy euill fortunes be wele disposedy to alle peple/ & dis/
prayse no may for his mekenesse ¶ And/ saidy that thou
reputeste no vice in thy self/ blame not another though he
doth it. & thou ought not to desire to be preysedy of vertues
that be not in the/ ne do no suche thing that thou wolde/st bla
me or dispraise another if he dydy it/ Thou must do suche
thingis as been good & couenable though they be forbodey the
And/ saide A wyseman ought to repute his errour grete
& his good dedis litil ¶ And/ saidy a folye is to cut the by
nes/ & take awey the euil branches therof & to leue within
our self the couetises. & other wikkidnesses ¶ And/ saide li/
ke as we kepe our self from the multitude of metes for the
helth of our body/ we ought by a grete reasoy to abstein vs
from vices/ for the sauacion of oure saules ¶ And/ saide he
that adeth to his gentilnesse noblesse with good maners
and condicions is worthy to be prayseda. And he that

taketh and ſuffiſeth hym onely/With the gentilneſſe that co
meth to hym by hys kynred/Without purchaſſyng eny
other vertues. ought not to be called good/nor to be holde
noble ¶ And ſayd/if thou fele thy ſelf more true to the
kyng/than other ben/and that thy wagis ben like to thei
res or leſſe/yet thou ought not to compleyne therof/for thyn
ar laſtyng/and ſo ar not theires ¶ And ſayd/If eny ha
ue enuie at the/and by enuie faith euill of the/Sette not
therby/and thou ſhalt haue peas With hym/for he ſeketh
not but for to haue noyſe With the ¶ And ſayd men ought
to kepe Wele their halidayes/that is to Witte principally from
euil doyng ¶ And ſaid/the more that thou art exalted
in high aſtate the more thou ought to be meke and curtei
ſe to the people to the ende/that their loue may abyde With
the/if eny thyng ſhulde befalle the. other Wyſe than Wele
¶ And ſayd vnneth may a man kepe the loue of his frē
des/if he Wol correct him rudely of his faultes ¶ And
ſaid a Wyſe man ought for to chese goode men to be his ſer
uauntes/like as men chese the goode grounde for to la
bour hit.

ARiſtotle by interpretacion in grekes tōge/is fulfil
led or complete of goodeneſſe/ And he Was ſone
to Michomacus/the Whiche Was right connyng
in fiſike and a good ſiciē/e Was borē in the Tolwne of
Stagree/and he Was of the kinred both by his fadirs ſy
de/and by his modirs ſyde of Eſculapius of the Whiche he
re byfor hath be made mencion for he Was in his tyme the
mooſt excellent And the beſt of alle the grekes/and When
the ſayde ariſtotle Was. xiij. yeres of age his fadir putted

hym in the cite of Athenes that thay was called the Cyte of Wysdom . and there he lerned Gramare Retorike and other bookes of poetrie . And therin he studyed the space of .iy. yeres prouffyting gretely therin / And in thoos dayes men sette moche store by the forsayde sciences and was their oppinion that it was the laddre to go vp into alle other sciences / And certayn other wyse men at the same tyme as Pytagoras and pyterras and dyuers other reputed and held the sayd sciences for no sciences & did but mok and scorne them that lerned them / Saying that suche science as Gramare Retorik and poetrye / Were not conenable to come to eny wysdom / And that Gramare is not but for to teche the childeren / Poetrye but for to tell fables and for to make lesynges / Retorike for to spek faire and in termes . And whan Aristotle hard this wordes he had grete mezueyle therof / and was gretely agreued with suche as held the same oppynyon . And strengthed him after his power to susteyne alle maner of Gramaryens the poetes and also the Retoriciens And sayd pleinly that Sapience can not excuse her of the sayd Sciences for Reason is an Instrument of wytte . as It appereth openly . that knowyng of eny thyng is to vse of Reason / and this prerogatiue / Whyche god had yeuen to men is right noble and worthy . to thentente that amongis the men he shuld be holden for the moost Noble and most wyse that more vseth of reason . And that better and more conenably receyueth in hys herte thynges . And telleth hem in place . and tyme conenable . And for as moche as Sapience is moost noble of alle other thinges

ſhe ought to be declared by the beſt raiſon and conuenable maniere and by the mooſt pleaſamit and ſhort wordes that may be don without errour or letting the ſentence for is the reaſon he ſpoken imparfeitely the name of wiſdom if loſt therby/and ſo is the ſpeker in fawte/And ſo the herers re ſteen in dowte of the ſentence/And aftir that ariſtoteles colde the ſciences abouen ſaid he lerned of plato in aplace Called Epidemie Ethikes and the .iiij. ſciences theologi kes/and at that tyme he was .xbij. yeres of age/and whan plato went the ſecod tyme into Cecile/he left Ariſtotiles in his place in the ſaide towne of Epidemie/In the whiche he taught the ſcience and lerned it and after the deth of plato the kyng philipe of macedoyne ſent for ariſtotilles whiche went to him in macedoyne and there dwelled with him du ring his lyff teching contymally the ſaid ſcience and af tir the deth of king philippe Peigned his ſone Alexandre the grete And whan Alexandre departed from macedoy ne for to go into the Countre and region of daiſe thoo re tourned Ariſtotill to athenes and there he dwelled .x. yeres ſtudying til that he beam a ſouuerain clerk/& apreeſt accuſed him by enuie to the Citezins telling hem that he worſhipped not their ydolles like as other people dide at that tyme wherof ariſtotill was aduertiſed and haſtily departed fro Athenes and went into ꝑ towne of ſetagire where he was borne ſeeing that they of Athenes wold ha ue don to him as they dide to ſocrates if he had dwelled lenger with theym And he ordeigned aplace in ſetagire where he held and kept the ſcoles yeuing many good in ſtructions to the people And occupied the tyme in goode

dedes. And yaue grete almesdedis to poure people. and
maried many poure childrey that wer fadir and modir lees
and he taught lemignely alle tho that wolde studye what
astat or nacion that euer they wer of/and edified & bilded
nelle ayen the said Cite of stagire and therm ordeigned
lalwes and yaue instructions to kingis and princis whi
che they tooke and kept right reuerentely and after he
deyde in the age of lxxiij yeris they of Stagire tooke his bo
nys and right worshipfully put hem in a shryne wher they
held their counsell for his grete witte/and also for the gre
te and feruent loue that they hadde to him and as often
tymes that they hadde ado eny grete matere for to haue the de
claracion therof the men whiche were of counsell wolde go
and stande as nigh the saide shreyne wher the bonys were
as they colde for to haue knowlege of ỳ trouth of their ma
tere. and thus they did for to worshipp him the more. and
their opinions and trewe trust wer for onely keping nygh
the saide shryne their wittes shulde be the bettir and their
vnderstandyng more pure and subtill. And the saide
Aristotill hadde in his tyme many kinges sones that wer
his disciples and he made in his dayes wele an C. bookis
of the whiche we haue nolle. vj. iij. in logike. iij. in natu
re the book of Ethik the book of politik the booke of Metha
fisike that is named theologike and the bookis of the wit
tes of geometrie/and platon rebuked him bicause that he
wrotte his sciences in bookis/to whom he saide in excusing
him that it is athing knowen and notified ynolle. that
alle tho that loueth science ought to do nothing that shulde
cause the losse of her. And therfore It is good to compose

and make bookis by the which sciẽce shalbe lerned/ & when our memorie shal sayle it shalbe recouered by meane of bookis for he that hateth science shal not proffite in hit though it be so that he se the bookis & biholde hem yet shal he sette not by it/but departe wors & lesse wyse than he was a fore. & I haue made and ordeigned my bookis in suche forme that the wyse men shal lightly & aisely vnderstande hem but the ignoraunt men shal haue but litil auayle by hem ¶And the saide Aristotiles held gladly in his hande an Instrument of the sciẽce of the steres ¶And said to king Alixandre he that hath in this worlde good & laudable name & the grãce of god ought to aske ne desire non other thing ¶And said thus to him/Directe thy self first for if thou be not iuste ho we maist thou wele direct thy prole. & if thou be in errour thou canst neuer gouerne hem wele/for a pouer may can not make another ricke/ he that is disworshipped can not worshipp another/he that is right feble may not helpe another/& so may not goodely ne wele eny may directe another. but if he directe him self first. And therfore if thou wol take of the filthes from other/clense thy self first/or ellis thou shalt be as the leche that is sekke & can not hele him self and trauaileth to hele other that haue the same sekenesse ¶And said Jt is a grete chastisement to the peple to haue a right wys lordy. And Jt is a grete corrupcion vnto them to haue a corrupt and myswuled kyng ¶And sayd. kepe the fro couetise for thou oughtest to thinke and remembre wele that Jt is not laudable thyng to haue ryches in this world. and shame in the other seying that this worldy is no more but onely a stappyng place for to go to the

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other worlde ¶ And̄ said/ If thou wol be riche suffise the
with suche as thou hast/for he that hath not sufficiaunce can
neuer be riche what goodes that euer he hath ¶ And̄ sayd̄
If it were so that by euill doyng It shulde fortune the to ha-
ue som good/& by wele doyng to haue som harme/yet eschewe
the euill ordellis thou shalt be deceyued atte last & euir do we-
le & atte last thou shalt be remunered̄ therfore ¶ And̄ say-
de /suche thinḡ as thou prayses vpon thyself blame it not
vpon another. and do nothing to other/but as thou woldest
it wer doy to the/refrayn thyn owne wille/& hate not other
men/be not enuious/ and̄ haue hym not in Indignacion
that hath offensed̄ the/for no may can somtyme eschewe er-
rour/be not couetous/for couetise lettith the mānes reason/&
taketh awey the knowlege of trouth / do not vncouenable
werkis/take compayne with wyse men and studie in their
bookis/fle lesinges/ for the eyers eyeth not but for vnkno-
wing of reason and of her saules/the lest harme that can falle
to ayer / is that no may bileueth him of nothing that he
saith/neuirtheless̄ may may lettir be ware of a-the ffe than
of ayer ¶ And̄ sayd̄ the hertis of good̄ people accordeth
togideres /like as remnig watre with the watre of the see. &
the hertis of euill people can not lightly accorde/all be it that
they be togideres/as the vnreasonable bestes that playe & lepe
togidre & sodaynly falle to fightīg ¶ And̄ said̄/ordeigne
that your offices and̄ auctorites ben yeuen to theym that
loueth & folowith trouth & righte wysnes and̄ cause them to
haue rigorous peynes p̄ ben harmedoers & loueth falshode &
desepcion ¶ And̄ said̄/ If ye haue wolde in eny thing counseile
you to wysemen & if they dispraise you therof be ye neu wroth

therfore/and if a man hath ſom vice & beſide that hath ma-
ny vertues ye ought not therfore to lete to aſke him cõſeile
¶ And ſaide many may ſhal hoth lette & trouble the that
can not helpe the ¶ And ſaid Juſtice is a meſure the whi
the god hath ordeigned vpon the erthe by the whiche the fe
ble is defended from the myghty /and the true from the
vntrue ¶ And ſaide the wyſe man knoweth what ignorã-
ce is in a moche as ſometyme he hath ben ignorant but the
ignorant was neuer wyſe & therfore he knoweth not what
is wyſdom ¶ And ſaid to Alexãdre/ther be many litil be-
ſineſſes in thy royame & many grete & generalle & if thou ye
ue pouoir to eny pſone vpon the grete/& thy ſelf to occupie the
litil thou ſhalt wele witte & preue that grete domage ſhal
therby falle to the in tyme comyng/if it falleth not ſonner
And ſaid liberalite is to yeue to nedi peple or to him ꝑ hath
deſerued it/ſo that the gift be aſtir the poſſibilite of the ye
uer for he that yeueth ouer reaſon ought to be called waſter
& not liberal ¶ And ſaid ſapiẽce is the defenſe of the ſaule
& myrrour of reaſon Therfore he is right bleſſed that trauei-
leth to haue her for ſhe is the fõdemẽt & ꝑ wote of alle noble
dedes & laudable thingis & by her we may wine the good en
de and kepe vs from peyne euerlaſtig ¶ And ſaid O alex
andre if thou vſe thy pouoir and lordſhip other wyſe than
thou oughteſt to do · thou ſhalt be enuied/of enuie ſhal com
leſingis /of leſingis ſhal com Iniuſtice & ennemytee /of In
iuſtice and ennemytee ſhal com bataile · and by bataylle the
lande ſhalle periſſhed · the people hurt · and thy poſſeſſions ·
loſt · But if thou vſe · thy lordſhip as thou oughteſt
to do · trouth ſhal encreſſe in thy royaume · of trouth

ſhall come Juſtice · of Juſtice loue / of loue grete yeftis · & ſu-
retie by the Whiche · the lalbe · the people and thy goodꝫ ſhal
be mayntenyed & encreee And ſaidꝫ he that maketh his
Royaume ſeruaunt to the laWe ſhall reigne / & he that taketh
& put out the lalbe from the royame ſhall not reigne And
ſaidꝫ · A king ought to be of goode & ſtrong courage / to re-
mẽbre Wele the ende of the Werkis / & to be courtoys & fre · &
to refrayn his Wrath Whꝛe it appazteigneth and ſhewe hit
Whꝛe it nedeth / to kepe him from couetiſe / to be true to go-
uerne him as nygh as he may after his goode predeceſſours
to yeue to his men as they haue deſeruedꝫ · to deffende & kepe
the laWe & the feith · & euir to do Wele after his might / & if
the ſtrength of his body faile him thꝛme to kepe the might
of his corage / by the Whiche he ſhalbe the more aſſuredꝫ in all
his nedis And ſaidꝫ the king that gouerneth him & his
roaume Wele by his Wyſdom Is Worthy to be greetly praiſed
& laudedꝫ And ſaidꝫ to Alexandre / ſeche to Wynne the ri-
cheſſes that be not trãſitories · the lyf that is not moeuable
the kyngdõ that any not be taken aWeye from the · & the euer
laſting Joye · & be piteſull but not ſomoche that thou ſtãde in
daungier therby / do pugnicion & Juſtice to thaim that haue de-
ſeruedꝫ it Without delay trauaille the to fortiffie the laWe
for ny that is the loue & drede of god · & Whan thou ſhalt be cõ-
pelledꝫ to take vẽgeaunſe of thyn ẽnemy put it not ouer til
anothꝛ daye for the fortune · & condicãos of this Wolde mo-
eue & chaunge oftẽtymes ſodaynely And ſaid thou ought
not to hate him that ſaith the ſothe nor to chide him that ke-
peth the feithe but he that ſhal do cõtrarie to the feithe be thou
his enemy With all the poWer of thy royaume And ſaid

Jt is bettir that thou correcte thy self and amende the aftir the exemple of thy predecessours, than thy successours shuld amende hem aftir the exemple of the ¶And said Worshippe the goode men & therby thou shalt haue the loue of the people and sette not al thy Wil in this World in the Whiche thou maist not long abyde ¶And saide Worshippe sapiēce & fortiffie it by goody maistris disciples & scolers, Worship hem paye for their expencis & kepe hem of thy household, aftir that thou shalt se they shalbe prouffyted & spedy in the science And thou shalt fynde that grete prouffet & Worship shal com to the therfore ¶And saidyst is of bygge & strongy corage of goody discrecion & laudable feith, that kepeth pacientely all his aduersitees for a man can not be knowen in his prosperyte ¶And said thou ought to thinke that the Wekest of all thyn ennemyes is stronger than thy self ¶And sayd thou ought to cherisshe thy knightis & thy yomanry, and to haue hem in as grete loue in tyme of peas as in tyme of Werre, for if thou sette litil by them in tyme of peas, they shal forsake the Whan thou shalt haue more nede of hem ¶And saide the gretteste prouffyt that thou canst do in thy royame is to take aweye the Wykkid peple, & to reWarde the goode ¶And saide a man is of euil gdicion that taketh no hede but to the Vices & falWtes of other in dispreysing of them ¶And said Worshipful deth is bettir than shameful liff ¶And said the sapiēce of a man of lowe degre is Worship & the folie of him that is of high degre is shame & auarice is the thig that taketh aWey the name of gentilnesse ¶And said the good prīce ought to goūne the peple as his goody p̄decessours haue doy & to loue & cherisshe the goody

and⁹ true pepl̃e more than his tresour or other wordely goo-
des/and to delite him⁹ in that / that he hath righteously / &
not wrongfully ¶ And⁹ said no man ought to be asshamed
to do Justice/for if the king be not iustecial he is not king
but he is violent and rapay ¶ And⁹ said⁹ the wikkid men
obeye for drede/and⁹ the goode for theire goodenesse ¶ And⁹
said⁹ men ought to do wele to the good⁹ pepl̃e & to chastise
the wikkid⁹ by rigour ¶ And⁹ said⁹ wrath ought not to
be to sharp ne to swete/ and⁹ he wrotte an epistoll to Alex-
andre/that the kinges trey worshipped⁹ for·iij·thinges that
is to witte for instruction of good⁹ lawes/for conquestes of
landes & regions and for to proplisshe & distroye desertes &
wildernessis/and⁹ he wrotte also to alexãdre that he shulde
not be willing to correcte all mẽnes fawtes to rigewously
for it lith not entierly in⁹ mannes power to kepe him⁹ from
doying ayel / & therfore it is good sõtyme to forgeue errours
& if it be so that of nede pugnicion must be don⁹/men ought
to shewe that they do it by cõpulsion to amẽde & pugnisshe the
errours & not in⁹ manere nor by weye of vẽgeaunce/& he sa-
we a man that hadde his hand smytten of for theffte that he
had⁹ don ¶ And⁹ he said for asmoche as that man had taken
from other suche as was not ther owne men haue taken from
him⁹ ỹ/that was his ¶ And⁹ said thou maist not so wele cau
se thy pepl̃e to loue the as to cherisshe hem⁹ & shewe hem⁹ right
wysenesse/& if thou doost the contrary though thou hast the
lordshipe of their bodies thou hast not the lordshipe of ther
tis ne of their courages/& that shalt thou finde whan thou
nedest vpon their seruise at thy nede wherfor it is a grete dã
giez for asking to do iniurie and⁹ to make his pepl̃e hate him

And said he is right happy ꝑ can chastyse him self takīg ex emple by other/And said fortifie your saules with good de des & departe you from couetises which distroyeth the feble co rages ¶ Ther is nothīg that maketh a may lesse to be sette by/than to preyse & loste him self of his goode dedis And it was aped of him what is the cause that wisemen wol not be wrothe & eny may wol teche hym. And he ans wred for as moche as wysemen knowen that sciēce is a right profitable thīg/And said he that wol not nor can not do wele atte lest ought to kepe him from euil doyīg/And said to his disciples loke that ye haue iij/eres/ij/for to be stīdee & lerne sciencis & profitable thīgis/& the other/ij/for your other wordely besinesses ¶ The moost ꝓfitable thīg to the worldy is the deth of the euil peple. And said a may may not be so wele knowen/as ī grete auctorite/And said ī all thīgis the lest quātite is the lighter to bere sauf onely ī sciēces/for he that hath moost therof the lighter may bere it/And it was aped of him what was the moest conuenable thīg for a discrete may to haue/And he answerd that/that shuld abide with him if he wer assayled out of a dowbted ship ī the see/And said men ought to loue to lerne the best of the sciēcis as the bees loue the swetest of the flowres/& he had a noble & worshipful heritage of the which he lete other ha ue the gouīnāce & wold not go thider him self/And it was aped him the cause/And he answerd that . he that ofteneste goth to se his heritagis hath more displeasirs/And said the tōge of a foole is the key of his secret/And said to one that was slowthfull and wold not lerne/sithen thou wolt not take the peyne for to lerne . thou shalt haue the peyne

to be lewde & vnconyng. And said kepe the fromy the felisship of him that knoweth not himy self. ¶ Tho that ben dayly enclined & vtterly disposed to vices may not encrese ne myn good ne proffyte in science. And saide if thou wolt haue landone to thy body al his wil thou shalt be the worse both in helth & in alle other thinges & atte laste thy saule shalbe dampned therfore ¶ He that is entierly enclyned to do fornicacion may not be prayse ne come to good ende. And said a mery may wol not lightly be trewe. ¶ A literal may may not wele be enuious ne a couetous may content with his richesse. And said the may is preued & tryed by his werkis as the gold by the fyer. One of his disciples made to him ayenil raport of one of his felawes. to whom he said I wol not beleue thyn euil wordis ayenst thy felawe nor I wil not beleue his euil wordes ayenst the. And said like as the rayn may not proffite to the corne þ is sawen vpon the drye stones. nomore can studieng auaile to a foole ¶ A mannes tonge sheweth his witte or his folie ¶ Experience ought to correcte a may and to helpe him to liue wele. And saide sapiēce maketh richesse to be sayer & hydeth pouure. It was ayedy of him what was sayer speking And dy he answerd to speke litil & laudably & to yeue reasonable answeres & he wrott thus to alexandre. ye be a noble & mighty king & more mighty than ye were & shal encrece yf ye directe & gouerne wele & iustely your peple. & in so doyng the peple shal obeye you. but if ye be ayextorcioner & take al their goody from them than ye shalbe lord of the pouer peple and than shal ye be like him that hath leuer goune the dom keestis than the men. ne ther is nothig so couenable to aking

as to coueyte vnduely the goodes of his peple ¶And̄y saye
de he that hath alittil of trouth desireth to haue more/And̄
saide reason maketh a man to be more souuerain than best is
& he that hath no reason is but abeste ny many thinges the
nedfest is the best / but loue is contrarye/for the elder it is
the more it is worth/& one Abzakyn lord of sciences axed̄y
him what thing a man ought to lerne first that seketh sapi
ence/to whom he answerd̄y the gouernemēt of the saule/Jn
asmoche as she is euerlasting and̄y more noble without eny
comparison than eny thing that we haue/Than they axede him
how we may the saule acquere sapience/ and̄y he answered̄y as
a seke man seketh his fisicien and as a blynde man enque
reth of the colours to theym that se hem/and̄y it was axed̄y
of him/how a saule might se her self/and he answered the
saule that lakketh sapience can se nothing as the eyen with
out light that nether se hem self nor other ¶And̄y said all
manere of thinges haue properties / and̄y the propertie of
discrecion is to chese wele the good from the euill ¶And̄y
said̄y the lordshippes wonne by study dangiers and̄y peynes
and̄y so kept/ought wele to contynue and̄y prospere/ And̄y
thoos þ be lightly wōne & kept ny Joye and̄ plesaunce/com
me to alittil prouffyt atte last/& we se cōmonely the townes
where the inhabitauntes take grete labour be wele mayntey
ned and̄ encresse with grete richesses/and̄y the townes full
of pleasaunce & delices fall to ruyne & destruction ¶And̄ sai
de hastinesse of speche maketh men to erre ¶And̄ said J mer
ueille how he þ men lalde without cause accept it & is ple
ased with all/& he of whom men say euil without cause is an
gry with all ¶And̄ said loke that thou be not as the bulter

Whiche caſtith the fleure & kepeth the brenne ¶ And̄ ſaide
mey ought not to take the gouernāce of the peple to a child
to him alſo that can not knowe the nediz of the poure peple
to him that is couetous/to him that wil werke without
deliberacion/ne to him that is vēgeable ¶ And̄ ſaid ther is
no differēce bitwix a child of age & a child of maneres as
of condicion That age that euir he be of for the condicīōs of
mey aren knowen & ſhewed̄ by dedis & not by age ¶ And̄
ſaide It is nedeful to a man yf he wol be good that he be able
of him ſelf to knowe trouth & do it in dede oxellis that he ler
ne hit of other/for he that of him ſelf can not vnderſtande
hit nor wil lerne hit can not be good ¶ And̄ ſaid goode-
neſſe is deuided̄ in iij maneres/the firſt is in the body/the
ſecond̄ in the ſaule. and̄ the therde in the operacions whereof
the mooſt noble is the goodneſſe of the ſaule for in vſig the
vertue therof/is ſonde and knowen the forme in good dedis
And̄ ſaide a man findeth ſapience and̄ good condicīōs in
long lernyng of verray ſciēce. And̄ ſaid ther be many perſo-
nes that knowen the good werkis & do hem not whiche re
ſembleth the ſeke folkis þ aye help & gſeill of the leche & do no
thig therafter/& therfor the bodyes been without helth & the
ſaules without bleſſidnes. And̄ ſaid one may knowe the in
ward diſpoſicīōs of a man by his outward operacīōs. And̄
ſaid wele doing is a laudable thig/neuertheleſſe it is ſomwhat
harde to do but lightly one may do euil as an archier to faile
of the butte is no wōder/but to hytte the prike is agreet maiſ
trie. And̄ ſaid in diuers manere we may be euil but we may
not be good but in one wey/And̄ ſaid defaulte of witte cau-
ſeth many harmes & maketh many men to falle by ignorāce

(Not knowinge what thinge to be doy or left ¶ And̄ saidy Agedy folkis louey togider/ and̄ so doo not childerey for olde folkis haue their delectacions like & yong folkis in diuers weyes ¶ And̄ saidy agrete acōplissinge of mēnes felicite is to be wele frended than a man without felisship can not haue hole felicite ¶ And̄ saidy euery man hath nede of frendis/whether he stādeth in goode caas or in harde/if he stādeth in euill cōdicion/they for to helpe him/and if he stande in goody caas/he to make merry hym and̄ cherysshe them that they may helpe him to resiste incōuenientes that might falle ¶ And̄ saidy noon hath delectacion in iustice/ but the iuste man/none hath sauour to sapiēce but the wyseman̄ and noon loueth frendeship but the true frende ¶ And̄ said the wikkidy men susteyne their perilles by their bodely strengthe and̄ the good men suffre their perilles pacientily by the vertue of their saules whiche pacience cometh not by myght of armes nor of handy nor nonothere mēbre/but onely of grace of the saule/and̄ therby to resiste aeynst couetise and other grieues of this worldy trustinge therfore after to come to blisse/& he wrote to king alexādre in this forme/thou oughtest to obeye wele the cōmandemētes of god/for he hath yeue the thy desires/and all that thou hast ayedy of him ¶ And̄ said sapiēce is lyf & ignorāce is deth and̄ therfore he ỹ is sapiēt is a lyue/for he vnderstādeth what he doth & he ỹ is ignorāt is dede for he vnderstādeth not what he doth ¶ And̄ sayd the ātiquite of the tyme maketh the werkis olde/& bydeth no thig but renōme which resteth in the hertis of the successours it is nedeful than to conquere good renommee & therby shal endure noblesse ¶ And̄ said lesig is the seekenesse of the saule

Whiche can not be holden but by the meane of reason Whyche lieth neuer ¶ And saide Amoche Wyseman is he that gnoumseth not the thinges into the tyme that he is present that wol vnderstande hem. And the best speker is he that speketh not til he is wele purueyed What he shal saye. & ỳ best werkeman is he that begineth not his werke into the tyme that he hath wele disputed & auised it. in his herte Nether is none that ought to haue somoche thought as the Wyseman. for it is necessarie to him to be purueyed and certayn of his werkis ¶ And saide men are more enclined to couetise than to reason. for couetise hath acompaigned them from their childehode. & reason cometh not to them til that they be of parfyte age ¶ And saide. the childrey hate their maistres Whan they teche hem for they knowe not What goody may befalle them therby · but thynk onely the labour of the peyne of theire lernyng ¶ And the saidy Aristoteles callidy Alexãdre aying him questions vpon the gouernãce of the lordis & of the peple. to Whom alexandre yaue goody answeres · But neuer the lesse Aristotiles beet him With a rod. And It Was ayedy of him Why he hady beet him Without cause. And he answerdy this childe is like & able to be a grete lordy & a mighty king. And I haue bete him alle onely for to holde him lowly. and ỳ mekenesse for he shalbe to soony prowde ¶ And saydy If thou canst direct another. directe him as thy self. And a yongy may ayedy him Why he Was so pouer / To Whom he answerdy. My pouerte hath nothingy offensedy me / ne doth me no harme But thyn hath doon the and shall do harmes ynowhe ¶ And saydy · The royaumes hey mayntenedy by

the lawes ordeigned by the kinge and princes ¶And said the kinges and princes ben susteyned & vpholden by kinghthode / And the knyghtis ben mainteyned by moneye / & money cometh of the people / and the people is gouerned by Justice Without Whiche no Royaume may prospere

Alexander the grete Was sone to phelip king of macedone / Whiche phelip regned .xxj. yere / And the said Alexander began to regne in the .xxij. yer of his eage / And he said to his peple in this Wyse / Fayr lordes I Will in no Wyse be contrarye to your Willes ne to your dedes / But I shewe to you that I hate fraWdes & malices / & as I haue louid you duryng my faders lyf / so Wil I doo in tyme comyng ¶And I bothe counceylle & pray you that ye drede god obeye him as souerayn of all / And chese him for king / & be most obeyssant to him that shal best purueye for the good astate of his peple / & that shal be most debonayr & mercyful to poure folkes / that beste shal kepe Justice / & the right of the feble ayenst the myghty / him also that shal best dispose for the publyke Wele / & for no delectacion of Worldly pleasaces shal not be slowfull to kepe & defende you and by Whom ye shal be defended / & all euill & harmes / by the meane of his goody dedes shal be destroyed / and him that most hardyly shal put him forth for to destroye your ennemies / For suche ought to be chosen kyng and none other / & Whan his people had herd the reasons aboneseyd and knoWen his grete discrecion Wytte and Vnderstādyng they Were gretly ameruaylled and answered to him thus ¶We haue herde and Vnderstand thy grete reasons / And haue resseyned and ressepue thy good counceylle / and therfore We

Wole and̄ hyſeche the that thou Peygne and̄ haue the lord̄ ſhip vpon vs durynge thy lyf / We hope that ther is none that hath ſo wele deſeruid to be our kynge ¶ And̄ thus they chees him to ther kinge and̄ to their lord̄ and̄ coroned him & yaf him their b̄eſſinges / and̄ praid̄ to god̄ that he wold̄ bleſſe & mayntene him ¶ To whom he ſayd̄ J haue herde the prayer that ye haue made for me / beſechinge to god̄ that he wol ſtedefaſte the loue of me in your hertes & corages And̄ that by no maner of the delectacion he ſuffre me to do thinge ayen your profſites ne to my diſworſhip. & ſone after he ſente lettres to all the princes and̄ good̄ townes of his Royaume ¶ And̄ whan he had̄ ſent his lettres One daire king of perce and̄ of mede ſente to Alexandre for tribute like as he had̄ of his fader And̄ he ſente him word̄ that the hemme that leyd̄ that egge is dede ¶ And̄ after this Alexander made grete conqueſtis · and̄ whan he had̄ gquered̄ Inde he wente to acontre callid̄ bragmay / the whyche whan they wiſte his coming / they ſente many wyſe men to him / whiche ſalewed him & ſaide / ſir alexād̄er thou haſt no cauſe to werre vpon vs / ne to be anil willig / for we ley both poure & mekе / & we haue nothing but only ſapiēce / the whiche if thou wolt haue / pray to god̄ that he wol yeue her to the for by batayll̄e thou ſhalt not haue her ¶ And̄ whan alexander herd̄ hem ſaye ſo / he made al his ooſte to tarye & with ſelfe of his knyghtes wente within the ſaid̄ contre for to enquere further of the trouthe ¶ And̄ whan he entred̄ within the ſame grounde / he fond̄ many poure folkes women & chyldren al naked̄ gadringe herbes in the feldes And̄ he apid̄ of them many queſtiōs · to whiche they anſwerd̄ right

wyfely/and than he bad hem aye of him somme thing that myght doo hem good & to alle ther peple/& he wolde yeuen it hem gladly ¶ And therme they saide/Sir we aye the none other thing but þ thou wilt gyne vs euerlasting lyf ¶ Thenne Alexãder answerd & said/hou might amã malie other mẽnes liues euerlastig/whã he maye not lengethe his owen lyf ayn oure ¶ And that ye aye of me is in no mannes power that lyueth ¶ Than they said to hym. Syth thou hast good knowlecche therof. Wherfore trauaylleſt thou thy ſelf to deſtroye all the world/and to gadre alle the worldly treſours and woſt not whan thou muſt leue hem ¶ Therme Alexander ſaid to hem. I do not alle theſe thinges that ye saye of my ſelf. but god hath sente me thurgh alle the worlde for to exalte and magnifye hys lawe and to deſtroye them that bileue not in hym. ¶ And somtyme Alexander wente dyſguyſed viſytyng his lordes and enquerynge of her dedes ¶ And vpon atyme he cam in to a towne of his owne. And ſawe two men of the ſame toune byfore a Juge pletyng. of the whiche one said to the Juge/Sir Juge I haue bought an hous of this man/And longe after I haue founde within the ſame a treſour within therthe/whiche is not myn/And I haue offred to diliuere it to hym And he hath refuſed it/Wherfore Sir I biſeche the that he be compelled to take it for as moche as he knoweth it is not myne for I haue no right therto ¶ Therme the Juge comãded his aduerſe partie tanſwere to the ſame. and thenne he said / Sir Juge that ſame treſour was neuer myn but he hath edyfyed in that place that was byfore comyn to alle tho that wolde haue edyfyed therin / And therfore I

haue no right to take it/And themme they bothe required the Juge that he wolde take it to him self/to whom he answe/ red̄ and saide/ sithen it is so that ye saye/ that ye haue no right to whom the heretage hath longed̄ and yet longeth where the tresour was founde/ how shulde I haue ony right therto that am but a straūger in that caas/ and̄ neuer a fore herde speke therof. ye wolde excuse you therof and̄ gine me the charge of the tresour/that is euill doo ¶ Themme he axid̄ of him that had̄ founde the tresour whether he had ony childeren/ whiche answerd̄ he had̄ a sone/and̄ he axide that other in like wise/& he said̄ he had̄ a doughter/ Themme the Juge said̄ & Juged that a mariage shulde be made betwene them and̄ that they shuld̄ haue the tresour by that meane And̄ whan Alexandre herde this Jugement/he had̄ grete merueylle therof/and̄ said̄ thus to the Juge. I trowe that ther is not in al the worldē so right wis ne so trewe a Juge as thou art/And̄ the Juge that knewe him not saide and̄ axid̄ of him whether ony Juge wold̄ haue don other wyse Ye certaynly said̄ Alexander in many londes/ Themme the Juge hauyng grete merueylle therof axed̄ of him whether it raynede and the sonne dide shyne in tho landes/as though he wold̄ haue said̄ that is was merueylle that god̄ shuld̄ sende ony light or rayne or other good̄ thinges to them that doo not right & trewe Justice/And̄ therof Alexander had̄ gretter merueylle than byfore and̄ said̄ that ther were but selde suche peple vpon erthe/ as they were in that lande And̄ as Alexāder wente out of that lande he passed thurgh a cite/in whiche all the houses of that cyte were of one heigh te/& byfore the dore of euery hous was a grete pytte or graue

in whiche cyte ther was no Juge/wherof he hadde grete merueylle. And ayede of the inhabytauntis therin wherfore suche thingis sholde serue. The whiche answerde him & sayde First for the outrageous height of houses. loue & Justice can not be longe in a towne among the peple. And they sayde that the pittes or graues were their owne houses to which they sholde sone go to & there dwelle vntil the day of Juge ment. And as touching that they hadde no Juge. they saide that they made goode Justice of them self wherfore they nedede no Juge. Thenne Alexãder departede from them right wel plesede ¶ And afore his deth he wrote a lettre vnto his moder desiring her to make no sorowe for him ¶ And sone after Alexãdre diede & was put in a Coffre of golde and buriede in Alisaũdre. & he was bore there with grete reuerẽce by kinges princes & other grete lordes/that kept & fulfilled his testamẽt as he hadde ordeignede ¶ Thenne stert vp one of the grettest lordes of them that kept him & saide thus / They that neuer wepte for other kinges /nowe oughte to wepe for this same ¶ And tho ỹ neuer hadde meruaille of aduersite/sholde nowe haue meruaille of the deth of this king And he desirede the other lordes that they shulde saye sõme goode thing for to gforte the peple that was gretly dismaiede & troubled for the deth of king alexãdre/or for the deth of the worthyest king that euer was ¶ Thẽne one of them saide king alexãdre was wõt to kepe golde & seluer/& nowe golde & seluer kepe him/And he saide it by cause of the cheste that his body laye in which was of golde And another said alexãder is depted fro sines & filthes & nowe his saule is with the goode saules which hey purified And another said alexãder

was wonte to chastise alle men/and now he is chastysed
¶ And another said/the kinges were wonte to drede him
and now the powrest may of al the worlde dredeth him not
¶ And another said/ yesterday al the erthe suffised not
to Alexãder/& now the lengthe of his body suffiseth him
And another sayd Alexãder might here yesterday & no bo
dy durst speke aeynst his wille/and now every man may
speke & he heerith not ¶ And another said the more þ thas
tate of king Alexãder was grete & more excellent the more
is thocasion of his deth greuous & pytefull ¶ And ano;
ther saide thoo that salde not yesterday Alexander ferede him
gretely /and now thoo that see him fereth him not ¶ Ano;
ther sayd Alexander was he whos enemyes durst not come
nere him /and now his frendes dispreyse and wil not see
hym ¶ And whan Alexander began to regne he was but
+xviij+yeres of age /And he regned+xviij+yere of the whi
che he employed+ix+yeres in bataylle and in conquerynge
And+viij+yere he restyd hym visiting the groundes and
landes that he had conquerid ¶ And he had victorye vpon
+xviij+manez of langages/ And in two yeres he sought
alle thorient and occident /And the nombre of his knigh
tes that were comonly of his retenew & at his wages were
CCC+vij+M+ without pomãrye & other men necessarie to
his warres ¶ And he deyde in the eage of+xxxvj+yeres+&
he was of sangweyn colour/his face ful of pockis/ One of
his eyen graye and that other black/smale & sharp teth vi
sagedy like a lyon+ And was of grete strengthe & louedy
moche warres fro his childehode vnto his lyues ende ¶ And
he comanded that the people shuld worshep god & kepe hem

from ſynne ¶And ſaide the Worldy is not ſuſteyned but
comonly by ſcience/And the royames be not directed but
by the ſame/& all thinges ben gouerned by reaſon ¶And
ſaide ſapiēce is meſſagier of reaſon ¶And it byfell that
Alexander paſſid thurgh a toun Wherin/iij/kinges had
regned bifore/And he aſkid yf ony of their kinrede Was
alyue/And they of the toun ſaide ye/ a ſone of one of the
ſaid kinges/And alexāder deſired to ſee him/And the
peple ſaid to alexander that he Was euer in the chircheyerd
And alexander Wente to ſee him.& axid of him Wherfore
he abood ſo in the chircheyerd/& Why he Wold not take vp
on him ſuche aſtate as his fader had & his Anceſtris/as
other men do/Seeing that it Was the Wil of all the peple
¶And the yong child anſuerd & ſaide/O right kynde
uous king I haue here a thing to do/the Whiche When I ha
ue don it/I ſhal do thy comaundement/To Whom thenne a
lexander axid What thyng it Was that he had to do there
And he anſuerd I am ſechyng the bones of my fader & of
myn auncēſtris kinges for to put hem a part from the other
but I finde hem all ſo ſemblable that I can not knowe one
from the other ¶Thenne alexander ſaide to him/thou ough
teſt tacquere Worſhip in this Worldy/And If thou had
deſt goody and ſtrongy corage/thou mighteſt haue all thy
faders goodes and of thy predeceſſours & all ther honours
To Whome the yong child anſuerd & ſaide.I haue good her
te.And alexāder axed him Wherin And he ſaide by cauſe
that I haue ſoūde lyff Without deth/pougth Without eage/ri
cheſſe Without poute/Joye Without trouble/& helthe Without
ſekenes Certaynly ſaid alexāder of all theſe thīges haue I

none/Therme sayde the childe/yf ye wil haue hem/axe hem of him that hath hem/and he may yeue hem & none other Therme Alexander saide that he hade neuer seen man of so grete discrecion ¶ Alexander vsede euery day to be in a certayn place/for to here the complayntes of euery body/And it was so that vpon a day onely that there cam none to complayne vnto hym/ And therfore he wolde not that day sholde be put in the nombre of the dayes of his regne And whan he was redy to fyghte with kinge daire/it was tolde hym that the same daire had with hym more than .xxx. M. good fyghting men·Wherto he answerde & sayde a good cooke ought neuer to be abasshed to see in his kechyn many sherp among other beestis ¶ And the patryarkes & prelates that were for that tyme cam and sayde to hym. God hath yeue to the lordship vpon many royames/regions and contrees to thentente that thou sholdest haue many childrey begoten of thy body/ for to haue the succession of the same after thy deth/and therfore it were goode that thou sholdest haue many wyues/ To whom he answerde. that it sholde torne to hym to grete shame yf had ouercome alle the mighty test men of the worlde/for to be disconfited by women Ther cam to hym a poure man wel and wysely spekyng Whiche was pourly arayed/ To whom Alexander sayde I haue marueylle that thy clothyng is not after thy speche/ For ther is bytwene them grete difference· Therme the poure man sayde. O myghty kinge I may of my self lerne to speke & to haue reason with me/& ye maye resonably clothe me/thene Alexãder made him to be clothed with one of his best gownes ¶ Also there passed a theef byfore alexãder

that Was goyng to be hanged/ Whiche saide/ O Worthy king saue my lyf for J repente me sore of my mysdedes/ Theme Alexander comanded that he shulde be hanged Whyle he had goode repentaunce ¶ Also vpon a tyme one axid of him .v. pieces of golde/ To Whom Alexander saide/ thou art not Worthy to haue so moche/ And he sayde to him ayen/ Syr if J am not Worthy to haue so moche yet ar ye able to yeue it me ¶ And alexander axid of Aristotle What thing a good & a manly king ought continuelly to doo/ And he answerd that he ought to thinke euery night to the good gouernaūce of his pple/ & the day folowing to put it in effect ¶ And it Was axid of him What thinge Was moost delectable in conquering of landes and of countrees . And he saide the moost delectacion Was to yeue largely and recompense them that haue doon goode seruise to him ¶ And he axid of Aristotle by What mene he shulde be crouncylled And he answerd & saide/ Ordeine vpon the gouernemēt of thy housholde him that hath many seruaūtes & can Wele rule and gouerne them/ & make him thy gouuour and receyuour of thy money that hath grete kyuelode & spendeth discretely and notably ¶ And a Patriarke axid of hym What he Wolde do With so many men as he had / And he answerd J that am lordy of them that ben grete & mighty lordes may Wel forbere to be lordy of their seruauntis ¶ And ther cam two men bifore him differēt of oppinions/ to Whom he saide/ the sētence that shal plese that one shal displese that other/ & therfore cōsente ye to the trouth/ & that shal plese you both ¶ And it Was axid of him Why he Worshippid more his maister than his fader/ And he answerd for as moche as

J haue of my maiſter euerlaſtyng lyf/ And J haue of my fadez lyf but for a certayn tyme ¶ And whan dares dough tez were taken it was told him that they were right fay; re. & therfore he wold not ſee them ſeeryng to haue doy ony diſhoneſt thinges. ſayng that grete diſhonour were vnto hym that had oūcome ſo many notable & manly men in the bataylles/ yf he ſhold be oūcomen by women beyng in his pyſons ¶ And it biſelle that one made a longe ſermon byfore him whiche noyed moche to alexādez wherfore he say; de the predicacion is not to be lawded that endureth ouez the powez of the herkenezs. but that is good that endureth afez the poſſibilite of them that hereth it. And it was apidy of him how men myght acquyre the loue of othez men/ & he anſ uezd in doyng hem good. or els atte leſte in doyng hem no; ne harme ¶ And ſayd men ſome tyme throue bettez by their enemyes than by their frendes ¶ And it was axidy of him how he might be ſo myghty. conſideryng that he was ſo yong of age. And he ſaid for as moche as J haue trauaylledy tacquere frendys/ and yeuyn to myn enemyes. and by this manez J haue powez vpon hem alle ¶ And ſayd it is a grete loſſe to a man to loſe his frendis and more than to leſe his ſone or his treſour ¶ And ſayd the frendes that be acquerid bygood dedes. ben better than tho that ben acquerid by force ¶ And vpon a tyme as alexandez wente to ſpor; te hym priuely. certayn men beyng at a wyndow keſte wa; tez vpon him. wenyng that he had ben one of their felaws & whan they ſawe þ it was alexādez they were gretly aferd/ & alexādez badde hem be not aferd ſayng þ they had wetted none but him þ they thought to wete ¶ And as ariſtotle taughe

many kynges sones with Alexander/ he ayed ones of one of hem/ What shalt thou geue me whan thou shalt be a king The. Whiche saide I shal make the my grete goueznour/ & in like wyse he axid of another/ Whiche saide I shal yeue to the half my royame. And the me he axid of alexãder/ Whiche answerd him thus/ Maistre enquere of me not this day vp on that/ that I haue to do to morowe/ for whan I shal see that I neuer salwe/ I shal thinke that I neuer thought/ but if I regne as thou sayst I shal/ thẽne I shal doo as thou shalt se & thinke to be couenable/ And the me Aristotle saide to him/ Certaynly I note wel that thou shalt be a grete & a mighti king. for thy face & thy nature sheweth it so. Alexandre sayde to one that long had ben his lieutenaũt & had neuer rebuked him of no vice/ I am no thing pleasid with thy seruice/ Why sire sayde his lieutenaũt/ By cause sayd Alexander that I am a man as another & erre & haue erred many a tyme/ sith thou cam in my seruice/ and thou salwest neuer no salwte in me/ therfore thou art not suche/ as I ought to haue to be my lieutenaũt/ for thou art not wyse/ & if thou hast seen & knowen my fallytes and not corrected me therof Thou art not trewe to me. And he saide/ Reason letteth not to acquere science/ but slouth disprayseth it. And somme ayed of a wyseman called Aychomake/ What was the cause that men obeyed so lightly to Alexãdre/ And he sayd by cause that he was vertuous/ that he had wel kept Justice and he had ben of good cõuersacion and of right excellent gouernement. And there were two men whiche ayed euery of them to haue to his wyf the doughter of a riche man/ of whiche two. one was riche and the other pouere

And the fader yaf the doughter to the poure may/ Wherfore Alexander axid of him Why he did so. And he sayde by cause the riche is ignorant & like to become a poure may. & the poure is Wyse & able to become a riche may ¶ Alexander axid of a Wyse philosophre by What mene the royames were Wel directid & holden in goode astate. And he answerde by obeyssaūce of the peple & the iustice of the king ¶ And as Alexāder soughte ones in bataille many Womey cam in the same bataille ayenst him/ thēne he withdrewe him hastely & saide to his mey if he sholde haue victory of this bataille Where thise Womey ley/ it were no worship to vs/ & if they had the victorie/ thēne it were to vs a perpetuel shame/ Wherfore We shal not fighte ayenst them Whyle the Womē ley there/ And saide it is a perilleus thinge a may tabide so long in the see that the storme & tēpest come vpon him/ that may Welle depte during the faire Weder/ Jn like Wyse it is of them that Welle in princes & kinges houses ¶ And saide it is a foule thing to a may to haue grete Wordes Without effecte. & it is a fayre thig to him that put his Werkis bifore his Wordes/ And saide the gretteste & most laudable liberte that is to a may is to kepe him from couetise ¶ And Whan his fader cōmaundedy him that he sholde gladly here the gmaundemētis of his maistre/ he saide/ he Wolde not onely here them/ but he Wolde fulfille them With glady herte to his power ¶ And said Jt is Worse amā to haue defaute of discrecion/ thēne of richesses

Holome Was a right Wysemay & Wele vnderstādey/ & in especial in iiij sciēcis that is to Witte/ Geometrie musike/ arismetrik & astrologie/ & he made many good bokis amongy the Which one is callid Almageste the Which is of

Astrologie / & he was borne in Alexandrie the greteſt cite that is in the land of Egipte. & there he made hys conſidera cions in the tyme of kyng Adrian. and made hys dicti; ons vpon the conſideracions at Poodes / he was not kyng alle he it that many perſonnes calleth hym kyng / And he lyued .lxxviij. yeres ¶ And / sayd he is wyſe that diſpoſith his tonge to ſpeke of god / and he that knowleth him not is the mooſt foole of alle ¶ And sayd / he that is enclyned to his wille is nighe to the Ire of god / & the never that a man approucheth the deth / the more he ought to laboure and trauayle to dwele ¶ And sayd Sapi ence abydeth no lengez in the hert of a foole. than afleyng thing that may not tarye in no place ¶ And sayd good wytte and good diſcreacon ley ſelaides ¶ And sayd / A man of good ſapience can not dye / ne a man of good vnderſtandyng can neuir le pouer ¶ And sayde Sapien; ce is atre that wepeth grene in the hert and fructifieth in the tonge ¶ And sayde Beware that thou diſpute not with him that hath no knowlege / ne yeue not thy gseyl but to him that aſkith it / ne telle not thy ſecret but to him that can kepe it ¶ And sayd he that wol lyue wele ought not to kepe in his hert alle his aduerſitees And ſaid the mayſ tre of agrete houſe hath many melācolyes ¶ And ſaid ſpe; ke wyſely alwele for thyſelf as for alle other And ſaid if thou mayſt not eſchewe ſōtyme to be wroth atte leſt lette not thy wrath laſt long And ſaid the hertis of good peple ley the aſtelle & forteresciis of ſecretes And ſaid a mā that is not to be correctid by other mē may ſurly correcte them of their faultes ¶ And ſaid he that aſkid cōſeil of the wyſeman

andy doth ther aftir Whether it turneth him to goody or to euil he ought not to be blamedy therof ¶Andy sayde. It is bettir / a kingy to directe his peple / than to haue grete habondaunce of knyghtis ¶Andy sayde Surete putteth away sorowe / andy fere empescheth gladnes ¶Andy sayde The Wordis of gody auayleth not to them that haue put al their hert to the Worlde ¶Andy sayde It is to grete folie a man to thinke to moche on the thinges that passith his Understandyng ¶Andy sayde meny keen of .ij. natures somy Wolle neuer be content howbe it that they finde ynough / & somother seke andy finde nothing ¶Andy sayde meny cause tacquere & gete money. Andy money is the cause tacquere men ¶Andy sayde. He of the Whiche the Science excedith his Witte may be likened to a feble shepherd that hath a grete heep of shep in his keping ¶Andy saide he that hath put al his entente to his flesshy delites / is more cōe than a keytif ¶Andy saide the hygher that a man is exaltid in his lordship / the more greuous it shalbe to him to falle from the same ¶And saide thought is the key of certaynete ¶Andy saide the refusses of a nygardy key bettir than the largesses of a prodygalle Waster ¶Andy saide. thou canst do nothing so acceptable to gody as to do Wele to him that hath offensedy ayenst the ¶Andy saide if thou Wol be Wyse be not in felishipe With foolis. but be euer in felishipe With them that key Wyser than thy self ¶Andy saide the saule can not be deceyued into the tyme that the body taketh his ende And saide. Folye is the gretteste ennemy that eny body may haue ¶Andy sayde. Goody Wille is the fondement of alle goody Werkes / & goody Werkis is the messagier in the other Worlde

And̄ saidꝫ he that kepith the goodꝫ opinion & leueth the euill yeueth grete reste to his herte ¶ And̄ saydꝫ Sekernesse is the prison of the body and̄ saluacion of the saule

A Sswan saydꝫ that a kingꝫ in his kyngdome may be dōmagedꝫ and̄ hurte/ and̄ specially by fyue thinges/the first is by to grete drienesse as to be in. yere without rayn. the second is by expendingꝫ more than his kyuelode cometh to/the therde is/to vse to moche wōmen wyn and̄ huntyng/the fourthe is to be of euyll maneres & of wicked condicions & also to be to cruel & vengeable/the fyfte is/to haue many ennemyes ¶ And̄ sayd the moost notable maneris & conditions & the moost prouffytable is to be liberal and̄ true of his worde ¶ And̄ saide he that is liberal may not kyue amys/the true speker may not be shamedꝫ of his speking/the mekе & lowly may ony not be hatedꝫ/the sobre may ony not be sekе/& he that wele & dyligently vnderstondith to his bysenesse may neuer repente therof & bringeth him to good pfection ¶ And̄ said a king or a prince ought not to truste them that dispraise hym in him that is couetous/in him that is com from grete power/tie to grete richesses/ in him from the whiche he hath taken the goodes and̄ lordshipes/in him that hath suffred many domages and̄ hurtes for the royall magestе & ordinaunce Me in him that hath made ony aliaunce or pmesse with his ennemyes/& he ought to be wele ware that he yeue no power to noon suche as thoo aboneseide ¶ And̄ sayde It is an impossible thing that the may may kepe him from falling in som falbe that is equaltid with a king in grete magnificence without dessertе ¶ And̄ said Whan a wyse prīce knowith

that eny of his meny hady offenseth ayenst him. he ought hastely to enquere the trouth of the dede. and the quantite of the trespas. and if it be doon wilfully or by Ignorance/and also If he Was Wount to do so. and if he be like to falle therin ayen. And Vpon euery of the same pointis to Ye medye hastely ¶ And sayd. The kynges seruauntis ought to shewe in seruyng hym their good vertues their feith the nobleese of their kynrede. to thentente that the kyng may bettir knowe hem and do to euery of them as he shal haue deserued ¶ And sayd/ If A kyng louyth and cherissh th the vntrewe and vnkynd meny as them that ben good and true. he ought not to be called kyng/ for he is not like to reygne long ¶ And sayd. If the kyngis counsyllours his physicien and hys confessour deleth Wyth oth r thinges. than langith to their offices The kyng shal contynuelly be endommaged. sle f hy dy. and of the soule/ And lyke to come to a foule ende ¶ And sayd. He that sayth not trouth to his leche And he that counceylleth Wyth hys frend And telleth hym not the trouthe of hys counceylle. he dystroyeth hym self ¶ And Assaron sayd. A kyng sholde not cō mytte to another the besynes. that ys necessarye to hym self for to do ¶ And Assaron sayd. The most secre te counseylle of the kyng Is his conscience and his good dedes is hys best tresour/ ¶ And of alle meny. the tre Vest is the best. And the best Yeches ses ben they that be truely and duely goten ¶ And he sayth/a kyng sholde cōmitte his besynesses to him that he hath proued in sayth/in Witte & in good gouernance/& if he may finde no

ſuche/take hym that hath euer be cõuerſant With Wyſe men
¶ And he ſayth a Wyſe kyng of goody vnderſtonding amendeth and auaylleth moche his counſeillours ¶ And he ſayeth When a kyng of goody diſcrecion hath to do two right haſty thinges/he ſholde begynne at the nobleſt and at the moſt prouffytable/And If they ben bothe two of one eſtate/begine at that Which may beſt be recouerdy in tyme comyng ¶ And he ſayeth yf a kyng be mercyful/his be; ſynes ſhal goo Wel. his Wyſedom ſhal auayle hym in time comyng/yf he be trewe his people ſhal reioyſe With hym/& yf he be Juſte. his regne ſhal endure ¶ And he ſayeth kin; ges ſholde gete good renõmee and other mene dignitees by good meſure/for outrageouſnes is not enduryng ¶ And he ſayeth yt belongeth to a conquerous kyng to ſette and kepe goody Juſtice in his Royames & other lordſhippes go; ten/And how be it that it is a greuos thing to conquere them/yet is it a more greuours & more chargeable thing to kepe them Wel ¶ And he ſayeth he that is moſt complete of Wytt/is he that knoWeth him ſelf. And that departed him not from tholeyſſaunce of god for What maner occaſ; on that cometh to him/& that contynuelly thanketh him for the goodes that he hath ſent hym ¶ And aſſaron ſayeth that ay euil talde and the loue of a ſhrewe laſteth no lenger than the ſhadowe of acloud ¶ And aſſaron ſayeth that a Wy; ſeman enforceth hym to fle and Withdraweth from harme And the foole deth grete payne to fynde hyt ¶ And aſ; ſaron ſayeth When a Wyſeman that is counceylour or offycer to a kynge ſeeth that the kynge Wille doo or ſaye ony thing domageable and harmefull to hym or to his Royaume or to

his peple and ſubgettis he ſholde addreſſe and remembre him of goode examples of cronycles and hiſtories of hys noble and wyſe predeceſſour concernyng vnto that purpos in ſo moche / that the kyng conceyue and haue knowleche that he sayth it for his wele and worſhip &c

LEgmon was bory in Ethyope and lerned his ſcience in the londe of Aſteyn in the tyme of king dauyde the prophete / And was bought by a Jewe for an eſclaue or bondman for xxx marck. And his maiſtre pleyed gladly atte dise and ther ran by fore his maiſtres gate a ryuer ¶ And on a tyme as his maiſtr & an other man playde atte dyse, they leyde & ſette an oothe to plege / that who of them loſt a game ſholde do the will of the wynnar or he ſholde drynke alle the water that ran and paſſed afore his yate. So it happend that his maiſtre loſt And that other comaunded him, that he ſholde doo hoolly his comaundement And the loſer anſwerd that he was redy to be at his Jugement. Themne he sayd to him, thou ſhalt gyue me alle the good that thou haſt of ony valewe, or thou ſhalt drynke alle the watre of this ryuier / And he that had loſt demanded only reſpyte of one daye for tauiſe him, & that other graunted it to him / And thus he abode in his hous right penſyf and ful of thoughte how he might eſcape fro this perille. And as he was in this thought legmon his bondmā and ſeruaūt cam home & brought vpon his necke a burthen of wood & ſalewed his maiſtre. The whiche gaf him no anſwer, for the thought he was in. Howe be it he was acuſtomed for taraſyng hym for the

good wordes that he sonde in him. & therme legmon sayd to hym Maistre who hath angrid or greuid the/And he answerd nothing agayn And legmon said/maistre telle me the cause of this sorow and woo/ For I shal lyghtly remedye it if I may. and therme his maistre rehercyd to hym all the sayte as is afore rehercyd/And therme legmon said to him that he sholde in no wyse abasshe him/ For he wolde gyue hym goode counceyll Thou shalt demande him sayd he. if thou shalt drinke that the riuyer cõteyneth now this present tyme or ellis all that. that shall renne and come continuelly/and I wote wel he shal saye that thou shal drinke all that it conteyneth now/and whan he hath so said thou shalt saye to him/that he stoppe and make the riuyer to stande without remyng ony more / and that thou art redy to drinke hit thgt it holdeth now/and thus thou shalt wynne thy cause ¶ Whan the maister herde the counseyll of his bondman he was moche reconforted. And in like wyse on the morn he said to him that had wonne the wedde / & in this wyse he escaped from the paryll/and fro thẽne forthon he afranchised legmon and made him fre that afore was bonde & thrall/And he dide and gaf him moche good and was reputed for right a wyseman ¶ And one of his felaws of tyme past mette him on a tyme/And demanded of him art thou not he that were wont to kepe sheep with me/And he answerd yee/ how sayd that other who hath sette the in this estate/ I shal telle the said legmon sayng of trouthe/to be trewe / and not tentende vpon vnprouffitable thinges ¶ And it was sayd that a boys apperyd to him/whiche said to him/wolt thou be a grete lord vpon

therthe and he answerd yf god will / I will obeye him but
yf he will gyne me the choyse & my playsir / I will pras
One asked hym Wherfore he wolde not be a kynge / he ans;
werd / yf I iuge rightfully / I may not eschewe the hate of
many men / And yf I dissimile / I shal withdrawe me fro
the way of paradyse / I had leuer haue in this worldy suffi;
saunce with pouerte & wynne the blysse of that other worldy
than for to lose to be hyghe reysed in this worldy ¶ And da;
uid was in a place where moche peple spack among whom
legmon was stylle / and he demāded him Wherfore spekest
not thou / as other doo . he answerd by cause ther is no wordy
goody but of god nor no good silence but to thinke on god
¶ And this Jelbe that was maystre of legmon gaf hym
moche goody / the which he distributedy in almesse / & lente
it to poure nedy people without vsure / And therfore godi
multepliedy al his goodes gretly ¶ And it is saydy he lef
te alle his richesses and made hym self a recluse in a tēple
solitairely vnto his deth / and there prechid many fayre thī
gis & wysedoms to his sone ¶ And saydy / Sone take ab;
stinence & restrayne thy will / For yf thou preyse the worlde
and the diuerse aduentures that dayly comen in doyng of;
fensis in thinge deffendedy of god / thou desireste but deth ther
fore enforce the tescheue the euyll and to folowe the good / for
the goody mortifieth and destroyeth the euyll ¶ And say;
de sone spekie euer of godi and god shal euer put goody wor
des in thy month ¶ Sone sette alway thyn olben werkys
to fore thyn eyen / And other mēnys behynde the a parte
Sone whan thou seest ony symax / repreue hym not of hys
faultes / but thynke on thyn olbne which of thou shalt yeue

acompt ¶ Sone employe not thy courage in the loue of this
worldy. Whiche is a thinge that passeth and deceyueth alle
them that affie in hit/ And holde the content with litil/ &
coueyte not the goodes of other ¶ Sone sette attemperaūce
in thy lyuynge. and be replenisshid with Sapience and
conuerse wyth wysemen and so mayst thou gete wysdom
¶ Sone be simple. Welle doynge. thinkynge moche. and
of selde wordes. but if they be trewe. and be no grete lawgh-
yer. And be not dispreyser ne mocquer of other/ be stylle
and not ful of langage/ for I haue ofter repented me of
moche speking than of beynge stylle ¶ Sone Beware that
the cock be not erlyer awaked in the morenynge than thou
And drede god and kepe the from vayn glorie ¶ Sone
Beware that thou be defrawded for to byleue. that thou hast
in the thinge. Whiche thou hast not. though that men bere
the it on honde by flaterie ¶ Sone Who loueth god best
dredeth him most ¶ Sone lerne goodnes & after teche it
forth to other. For doctours and techers wyth their techin
ges ben lyghened vnto sprynginge Welles remynge of Whi
che the peple ben continuelly seruid. & yet they abide alway
full ¶ And knowe thou sone that if a foole spekie he shal
be mocqued for his vnaurtais spechc/ If he be stille & spekie
not/ he shal thrie euil/ if he do ony thing/ it is euil & loseth
his tyme/ if he sette him to studye/ he shal lese his dispence
& shal not prouffyte/ if of auēture he be riche he shalbe proude
& presumptuous/ if he be poure/ he shal falle in despayr. If he
haue ony goody garmente/ he wil be proudy therof/ If he de-
maūde ony thing/ he shal aye it vnaurtaisly/ & if ony man
axe of him to borowe/ he shal denye it. If he gyue ought

he ſhal reproche hym . yf a man gyue to hym he ſhal comme
him no thanke. Whan he is merry or Joyous/it is out of me-
ſure. And Whan he is angry he is in like Wyſe/yf men telle
him ony thing in ſecrete/he ſhal diſcouer it. yf he haue puiſ-
ſance or myght/he ſhal ſecretly ſeche occaſion to doo euill &
ſhal trete his ſubgettis by Wyolence . yf men felaWſhipe
With hym. he ſhal make hym angrye / yf men folowe hym
he fleeth the peple/Who ſo Wil correcte hym. he Wil not doo for
him but ſhal hate his corrector/ And his felaWs ſhal ha-
te hym / yf he ſpeke he Wil be hedy. And yf other men ſpe-
ke he Wil not here them / yf men praye hym to pardone ano-
ther / he ſhal not do it/he loueth better decept than trouthe/a
man may not put him from his opinion/ For euer he Wil
haue his by hym ſelf / & Who ſo doth eayl / he reputeth it for
Wel doyng/yf he ſtudye or ſpeke With Wyſe men/he Wil not me
ke hym ſelf ner take hede to hem / And yf he be With a mo-
re fole that he is hym ſelf/he ſhal deffame and mocque hym
he ſhal comande them to doo Well. And he Wil do the Werſt
he can/ And he ſhal comande them to ſaye trouthe & he ſhal
lye/his dedes ſhal be moche diſcordaunt to his Wordes/for yf
his tōge ſaith one. his herte thinketh another yf ꝑ be riche/he
ſaith thou art ay Wſurer/yf thou be poure he ſhal ſette nought
by the yf thou doo Wel/he ſaith thou doſt yt by ypocriſie/yf thou
do euil/he Wil deffame the/yf thou gyue to him he Wil calle the
Waſter. yf thou gyne to him nought he ſhal holde the for a kai-
tyf & nigard yf thou be debonayre/he ſhal ſaye thou art a beſte
& Who ſo drawbeth him fro his cōpanye/he ſaith he doth it for
pride But the Wyſeman is all of other cōtrary ꝯdicions for
he hath ꝑtinēce/iuſtice beſines forſeuenes & meknes he ay

Wel ſpeke/and̄ he ſtylle in place & tyme/he knoweth & doth
Wel. he hath his ſeruaūtis in his puyſſaūce & power/he is li
trakk to demaūders/he is Wyſe in ſpekyng and Wel vnder
ſtād̄ing the Wordes of other/If he lerne he ſhal meue goody
queſtions / If men do him goody he ſhal thanke hem / Who
telleth him his gſeyll/he ſhal kepe it ſecrete/& he ſhal truſte
Wel in other/if he yeue/he gyueth gladly Without reprocke
he Wil do to none other man/but as he Wolde he dyd to/If he
be riche he ſhal not be proudy therof/ If he be poure or riche he
ſhal not forgete godi/he ſhal alWay prouffyte in ſcience. he
gyueth credence to him that techeth him/ he ſhal not gruts
che to a gretter than he is/ner diſpreyſe a laſſe/he ſhal axe no
thing but if he haue right therto/he is agreable in his anſ
Wers/& ſaith no thing but if he knolde it Wel/he hydeth not
his ſciēce/the more he accompanyeth the men/the more he le
ueth them/he cōſtreineth his Wille to trouth/Whether it Wille
or not/he correcteth him ſelf geuing example to other / he is
lightely tornedy to do Welle/if he bere Witnes/it ſhalbe verita
ble/if he be a Juge he ſhal iuge & do alle thing truely/if men
do hym harme/he ſhal do goody therfore/he coueyteth not the
goodes of other men. he reputeth him ſelf as a ſtranger in
this Worlde/& thinketh not/but on his departing. he doth
Welle and̄y comandeth other to do the ſame/he defendeth euil
and̄y kepeth him ſelf fro doyng it. And̄y that lyeth in his
herte/the tonge pronounceth. and̄y his dedes ley acordyng to
his Wordes Sone vnderſtande Wyſdom and̄y exerciſe the
ſame Without thinking on other thinges for Whan thou haſt
gotey it/thou ſhalt be euer in Joye/And̄y knolde that it is
not gotey but by debonairte. & by goody kepyng of thy tunge

For the tunge is the dore of the almerye of sapience / Wher-
ny euery may may wel entre / yf it be not shett / And therfo-
re men sholde kepe wel the keye / that is to saye the tunge
more besily than his goldy or siluer ¶ Sone lose not thyn
owen thinges / for kepynge of strange thynges / For thy
propre thinges ben thy goodes / Whyche thy saule shal bere
Wyth hym / And the richesses that shal abyde after thy deth
shal come to other men / Sone honoure Wysedom / And
denye it not to them that desire it / & shewe it not to hem that
despyse it ¶ Sone Who that hath mercy on other / shal haue
mercy on hym self ¶ Sone be thou content With that thou
hast Withoute coueytyng of the goodes of other / or of that
Whiche thou knowest / thou mayst not haue ¶ Sone receyue
pacyently the Wordes of correction / & of prechyng though
they be hardy & greuous ¶ And said he is right vnhappy that
heareth & vnderstōdeth not / & yet he is more vnhappy that he-
reth & vnderstādeth & nothing prouffyteth to him / sone ac-
cōpanye the With them that god loueth ¶ Sone yelde thay-
kingis to our lord god of the goodes that he hath made the
to resseyue in humilite / & departe them to thoos that be nedy
Sone yf thou haue don ony good þ̄ the semeth good / gyue no
laude ne preising to thy self therof / for thou Woteste not if god
be pleasid With al or not / In euery Werke is comonly som
thing euer contrarye / & thaduersarye of the Werke is proude
thought / sone coueyte not the delites of this Worlde but only
them þ̄ may make the nyghe to god / Sone truste thou ver-
ryly in god & loue them þ̄ obeye him & haue thē in hate þ̄ diso
beye him / sone ther is nothig more acceptable to god thā goo
de vnderstanding & that is in ten condicions that is to Weten

in not preysing him self/in wel doing/in keyng content of thinges necessarie to the lyff/to gyue of his goodes for god dis sake/to wirk worshipp to him self/to kepe him self from doing shameful thingis in geting science & connyng all the dayes of his lyff/to kepe him self from anger. In giuing his loue to all them that desire it/And to repute him self werst/and the other better. for the men ley of two maners Somme ley good. and some ley bade/Wherfore a man shold humble and meke him to both/to the goode in praying god to make him semblable & like to hem/to the ayll for as moche as it is not knowen. Whether his goodnes be within him hyd. And he wil not shewe it by vayn glorie And in doyng thise thinges is a man reputed for sage & wyse ¶Sone worshipe god and praye him that he wil kepe the from hauing ayn ayl wyf/and he wil teche & enforme ther. for ther is none other remedie ¶Sone shewe to other suche as thou hast lerned/ne felaushipe the not with shrewys. that thou be not one of them. & haue thou none affiall te in the hous where the pple lyue this day & deye to morwe ¶Sone enhabyte thy self with the wysemen continuelly/for god enluminde their hertes by wordes of sapience in suche wyse as the goodes vnder erthe ley moysted by rayne and with delues ¶And somme men saye that legmon is buried in a toun called karaualle bitwene the mesquitte & the marche. And ther ley buried. lxx. prophetes that deyde after legmon the whiche the childrey of yſrael kept so long in hostage that they deyde for hunger ¶And whan Legmon was nygh his deth he wepte sore. & his sone axid him why he wepte for fere of deth or for sorow that he had to leue the

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worldy ¶ He answerd I wepe for none of the two thinges but I wepe because I haue alway for to goo, from whiche I shalbe neuer may come agayn, and I here but litill bytaill with me, & am chargedy with many grete charges. And I wote neuer whether I shal be alleged & dischargedy ar none whan I shal come to thende of my waye ¶ And he sayde to his sone, Sone thou oughtest to drede god, & not onely to be worshippidy of men ¶ Sone whan thou comest in apla ce where shal be spokey of god, abyde there, for if thou be a fool, thou mayst be amẽdedy, & become wyse, yf thou be wyse thou shalt encrece thy wysdom, & yf god sende them ony good thou shalt haue thy parte, but & yf thou haunte places where god is not spokey of, alle the cõtrarye shal happey to the, sone be afrayd of the vengeance of our lord as moche as thou mayst, & drede him & cõsidre his right grete puissance and might ¶ And saide in like wyse as in geuing largely a man maketh of his enemy his frende, right so by pryde a man maketh of his frende his enemy ¶ And saide the word shewith the wysedom of the man & therfore ought aman to be wel auised what he saith ¶ And saidy atrewe man resteth in his trouthe, & the rewarde of a lyar is, that he be not bileuidy of that he rehersith ¶ And said reherce ne telle nothing to hym that wil not bileue the, ne demaunde not that thing that thou wost wel shal not by graunted to the ne promyse no thing but thou mayst and wilt holde and kepe ¶ And saide thou oughtest a boue alle thing fle the companye of a lyar, & if thou maye not eschewe his compa nye, atte leste kepe that thou bileue nothing that he saith And said sone sette the not in the hiest place for it is better

that thou be taken vp fro the lowest place for to sitte in the
hyest/than to be taken from the hyest and be sette al bene/
the ¶And sayd Sone yet ones I comande the that thou
drede god aboue alle thinges. for that is thing rightful &
prouffytable to the. And doo so that alle thy thoughtes be
alway in him and thy wordes semblably. for the spekyng
and thinkinge in god surmounteth alle other wordes and
thoughtes as he him self surmounteth alle other creatures
And therfore men ought to obeye him. notwithstondyng
ony other thinge that they ben constreyned to ¶Sone ma
ke thy orisons & prayers duely to him. for prayer is as a
ship that is in the see. for if she be good she shalbe sauf and
alle that ben therin. And if she be euyll. she shal perisshe &
alle they that be therin ¶And sayd A man may lightly
fynde his liuyng and his necessitees in this worldy/ Why
che is of litil during as to vs creatures. but a man shold
pourueye him of thinges necessaries. for to lyue with hym
whan he shal departe hens ¶And sayd How may a man
make another to chaunge his wille. that can not restreine his
owne wille ¶And sayd Goody wille is one of the goodes
wherof god is seruid. And gladly to here thinges lovea
ble. is to him agreable. And a curtoyse answer ought mo
che to be preysed ¶If the behoueth to sende ony message or
legacion. sende a wyseman. and if thou maist none finde
goo thy self ¶And sayd byleue not him that lyeth to
the of another man. for he shal lye in like wyse to another
man of the ¶And sayd it is more light to chaunge mon/
taignes fro one place to another/than for to make him vn/
derstande that hath none entendement ¶And sayd do not

that of whiche thou sholdest haue shame to see another doo it
¶ Two pacientis ley in this worlde, of whiche one is he that seeth & endureth pacientlye that he hateth, & that other is to refrayne his will ¶ Ther ley thre estates of men that ley knowen but in thre maners, that is to witte the pacient is not knowen but in his aduersite & in his Ire ¶ The valyant may ps not knowen but in warre ¶ And the frende is not knowen but in necessite ¶ Of alle other maners & condicions the worst is a man to be suspecionous of his frende, and to discouer thinges secrete, to haue truste and affiaūce in euery man, to speke oūmoche of thinges vnprofitable, & to be in daūger of euyll peple for couetise of goodes temporell ¶ And sayde the thought is the myrrour of the man wherin he may beholde his beaute & his filthe ¶ And he saide beware & kepe the for to be suspecous, for suspecion taketh away the loue fro the peple ¶ Witte without doctrine is a tre without fruyte ¶ And said for to be ioyous & to salewe euery man gladly, to be liberal in gyuyng & receyuyng & to forgiue gladly his euil wil maketh a man to be louid of eche body

These the philosophre saith. When men wexe olde Their vertues ley dyspysed And the riche men ley more fersful than poure men ¶ And he sayde the noble deth is better than a vyle domynacion ¶ And saide the moste and gretteste ellde or happe of a man is to haue a goody felawe, nolde theme accompanye the with goody peple and thou shalt be one of them ¶ One of the gretteste vylonyes & inyquitees of the worlde is for to do vilonie vnto an impotent psone ¶ And sayd If thou hast doy ony tresp or sinne repente the anoy without abidyng vnto the morey

And he said thou oughtest to yeue hym thank/ that doth the good of what condicion that he be of/ so that he do it liberally & in good entente And sayde he may not knowe ne apparyeue many thingis/ that any not apperyeue ne knowe hym self/ And said yf thou wilt haue enduring loue with another put thy self in payne tofore me him in goode maneris and said yf a king be iuste & rightful he shal seygnorye & be lord ou the corages of his peple if he be otherwyse though he be named for king yet wil they haue their corages vnto another

Socrate saith that the werkes of this worlde ben addressed by two thingis one is by science of whiche the soule is addressyd & that other is bysenes of whiche the soule & the body ben addressid And sayn men leue for to do moche harme & ayll whan they doubte & fere our lord/ And said nobilesse of lignage is moche conuenable to receyue science Thentencion of the may sholde be for to refrayne his corage from fylth & foule thinges/ for the good lyf maketh the good renomee & causeth a good ende/ he is right expellent whiche is honourable in alle his disportes/ & of whom the wytte surmonteth the yre He saide late it suffise to the to be so wyse/ that thou canst doo wel & kepe the fro doyng euil There is nothing so ayll vnto a man/ as to be euil endoctrined/ and in especyal/ whan he is yssued of noble and good lignage And seyd for to comme sciẽce/ it is a moche honourable and prouffitable thing/ For by hit goodes of this worldy and of that other ben goten/ A wyse man wil nothing haue of his prynce but that whiche he hath goten by sayng trouthe and by his goody werkes And sayd he is a goody lord that taketh vpon him payne to kepe

his fugettis in ſuche wyſe/as he kepeth his owen body.and that he be not ſo rigorous and oppreſſing. that them behoueth to leue his lordſhip And that alſo he be not to them ſo debonayr.that they diſpyſe his maũdementis ¶And he ſayde the moſt curteys gyuer is he.that gyueth without ayeing ¶And ſayd In what ſomeuer place thou be with thyn ennemy.be it in diſporte or other wyſe.make al way good wache on thy ſelf though ſo be thou be ſtrenger than he and mightier yet laboure al way to make peas ¶And ſayd in like wyſe as it is grete payne to the body of a man to ſuſteyne thing that is impoſſible to him.right ſo is it a greuous thing to a wyſeman for to teche a foole ¶And ſayde.A ſuſpecious man may neuer haue good lyf ¶And ſayd he is right Ignoraũt and vnkynde that can not gyue thankyng for the goodnes that ys don to him.but yet he is more vnkynde that denyeth it to other ¶And ſayde.He that demaũdeth but reaſon is able to vaynquyſſhe & ouercome his ennemye

¶Heſille ſayde.Thou oughteſt to loue lettir the wordes that been prouffytable and true.than the ſwete wordis that been of decepte & flateringe Som men put venym in ſwete drinkis and the medicines that ſoneſt heleth people.are bittre/and of euyll ſauour ¶And ſayde It is a foule thing to be ſo curious for the feding of the body.that it hurteth both it & the ſaule.And ſayde/as a ſhipman taketh not the ſee without he ſeth that he hath a couenable wynde. no more ſhuld a man diſpoſe him to eny maner werkis without that it wer guenable for the ſaule ¶And ſaid thou oughteſt to do that.that is moſt

proufytable for the body . and rather that / that is moost conenable for thy saule . & not to do the cõtrarye ¶ And saide he that any Wele conseille other/ought to conseille Wele hym self and haue remembraunce to the saluacion of his saule/for it is a grete vice/to amay to Worshyp & helpe and eire and dis Worship and hurt hym self ¶ And saide as it bycometh euill amay/that hath a foule & vnclene body to be clothed With cloth of golde or With cloth of sylke . right so it is a foule thing to haue grete realte of body and of vysage and be full of euyll Werkys ¶ And said We ought by reason to kepe cleenly our bodyes . We ar mor specyally bounde to kepe honestly and Wele that . that yeueth vs knoWlege of our lord god . that is the vysedom of the saule and not to hurte or ouercom it With meetes or drynkes . And it Was axid of him howe a man myght kepe him from Ire And he answerd / in remembryng that it is impossible he shulde al Weye be obeyed / but that he must somtyme obeye And that he shall not alWaye cõmaunde but he shalle con maunded . And also that god seeth all thing . & if he hath this in consideracion . he shulde not longe be Wroth/and he salbe agrete satte man to Whom he sayd thou paynes the scre to breke the Walls of thy pryson ¶ And sayd Whan thou shalt correcte another shelde hit not . like him that Wold venge him of his enemy but do as the phisician that courtoisely speketh to his pacient . And Whan thou shalt correcte thiself shelde the as the hurt man doth to his leche

¶ Saint Gregorie seide Recommaunde to god the begynnyng & the ende of al thy Werkis And said stu dye/and trauaylle to knolde alle thynges . and

retayne and holde with the thoes that been most profytable ¶ And sayd + pouerte is euill + but euyll richesse moch worse ¶ And sayd + be thou pacient and haue reason in thy wrath + and light thy self with Sapience in stede of cãdell + and presume not to be better than thou art + but thnk he thou art dedely + Repute the for a straunger and thou shalt worshipe the straungers ¶ And sayde when they ship shalle laden with grete transquillite than thou oughtest fere to be drowned ¶ And saide men ought to receyue mesily all that god sendeth hem ¶ And sayde the hatered of goode men is better than the loue of euyl peple ¶ And sayde frequente and haunte the companyes of wysemen and not of the riche ¶ And sayde dispraise not a litel of goode thinges + for they may greetely encresse and amende ¶ And saide Endure pacientl without talyng lengeaunce

Galyen was one of the + viij + leches Pyght excellẽt in medycine + Whiche were all + viij + superlatyff aboue all other lechis + of the Whiche the first was Esculappus / The seconde Gorius + The therde Myrius / The fourthe Promemides + The + v + platon + The + vj + Esculapius the seconde The + vij + Ypocras The + viij + Galien Whiche had none like to him / He was borne after the Jncarnacion of oure lordy + ij + C + yeres And he composedy and made wele a iiij + C + volumes of bookis among Whiche the rbey + viij + that ben studyedy in suche thinges as men desire to lerne of the art of medicine + his fader was right diligent to put him to the scole & spendidy moche good vpon him / & sent him to the countre of Asie in the cite of Pazgame + Athenes Rome & Alexandrie / for to finde the best maistres / And there

he lerned phyſik geometrie/gramayre/and other ſcienses
And he lerned phyſik of a woman called cleopatre why;
che taught hym many goode herbis /And prouffytable to
all manere of ſekeneſſes ·And he dwelled long in Egip
te :for to knowe all thyſe herbis /And long after he dey;
ed nygh the Cyte of Eſcam /faſt by the grene ſee ·in the
marches of Egypte ·And in hys youthe he deſired greet;
ly to knowe the ſcience demonſtratiue·And he was ſo en;
clyned to lerne hyt · that whan he departed from the ſcole
with other childerey his mynde was euer vpon that · that
hys mayſter hadde taught hym · Wherof his felowes mok;
kyd hym /And ayed hym why he wolde not play /and
sporte hym with hem · To whom he sayd · I take as grete
pleſaunce to recorde my leſſon ·as ye do my your pleyes·Wher
of hys sayd felawes hadde grete meruaylle And say;
de that hys fader was happy to haue ſuche a childe ·and to
put hym to the ſcole ·that ſo wele loued wyſdom /his fader
was a grete labourer · his gramit fader was a ſouerayn
mayſtre carpenter ·and hys gramitfirs fader was an har;
per and meter of landes whiche is the ſcience of geometrie
Galyen was at Rome in the reigne of king Octauien
whiche reygned after Adrien & there he made a booke of a;
naſcomie & many other traityes ·Som ſey that grete part
of his bookis were brent & among hym ſom of ariſtotilles
bookis written with his hand & of danagoras & of Andro
mache · and a booke that he hadde made of tryacles for ve;
nyms ·& taught the kyng of greee to breke the hilles·and
fille the valleys and to make pleyne weyes in ther countres
and edified Citees & cloſed hem with bigge wallis·and

also to make ryuers renne through the townes/ And in other places. where nede was. And to do alle other thinges. that were to the commone profyt. And in thoos dayes they hadde more delectacion and plesaūce to the goode rule and gouernaunce of their lordeship than to the ease & pleasaunce of their owne bodyes. And their hertis were moche sette to haue goode vniuersitees and scoles of grete clerkes. And specially in physyke. And also they ordeigned in euery Cuntre and region certayn folkis to gader herbes and to brenge them to the maistres of physyke for to preue them by experience. And the same herbes thus approued were sent to the kinges closid and sealled with their sealles. to thentent that they shulde not be chaunged & than the kynges ordeigned hem for seke folkis ¶ And the sayd Salyen sayd Wysdom can not profyt to a foole Ne wytte to hym that vseth it not ¶ And sayd Heuynesse cometh of the thinges passed. and thought of thinges to cōme. And Salyen was foure score yere & vij. Whan he sayd that many grete lordes be Ignoraunte Whan they be more enclyned to haue fayre horsses and riche gownes. and other Jewles. than to wynne goode fame by goody condicions ¶ And saide The phisicians were wont to haue lordshipp & to gouerne seke folkis & to cause them to do suche thinges as weer most expediēt & prouffytable for their helth. and no seke may durst disobeye his phisicien/ but shuldy be spelled to obeye him Wherfore they were the soner recouered and hole. And nowe the leches keep subgettis to the seke folkys. And be compelled to handylle hem easely. and softly. And to yeue hem

swete drinckis thogh it auayleth hym but litill/and therfore is ther the more sekenesses/and lenger vnhelth

And sayde/somtyme thoo that were moost sobre in their metis and lest dranke wyne were best byloued and most prayside/and nowe the most glottons/and thoo that oftenest hey dronkon ar the most set by/and the rather sette atte grete lordes bourdes/Whiche yeueth euyll exempell to other

And sayd thou mayst wele Instructe all men/sauf onely thoos that be Without shame

And sayd/a man that knowyth wele hym self/hath power ynowe to correcte hym self

And sayde A man may loue hym self so moche/that he is deceyued therby for we se many that wene and seme to be goode/and ar contrarye

And sayd/he is iuste that may bothe do right or wronge and yet kepe Justice/And he is wyse and discrete that knowyth that/that suffisith to be knowen/and that doth vertuously to euery creature

And sayde like as a seke man desireth/not to departe from his phisicien/till he hath recouerid his helth Whiche he cowde not do by him self/Jn like wyse a man ought to desire the companye of a confessour for the helth of his saule/And he salde a man that was gretly made of and cherisshed With kinges for the strenght of his body of Whom he sayde/pauenture It shall cause him to repente hit at last

It was asked of one called protege/Wherfore it was that one of his neyghbours made dye his here in blak/he answerd/by cause noo man shulde aske to lerne sapience of him/and plures sayde/the more goode that a foole hath the more he is folde/And it was axid of one aristay/Whan it was goode to lye With a woman/he

anſuerdy/at altymes Whan aman Wyll hurt enpayre andy
feble his body/ Andy it Was aſkedy of dymicrates Wherby
he knewe andy perceyuedy beſt his Witte / He anſuerdy Jn
that/that J thinke/J vnderſtande and knowe but littyll
¶ Andy ſaide the Wyſeman that replieth is bettir than the
foole that accordeth to euery purpoſe / Andy ther Was aWyſe
man calledy azee /that Was a priſonnez to Whom his mayſ
tez ayedy/of What kyndrede he Was/He anſuezd enquere not
of my lynage/but aye of my prudence andy commynge/and
Was axedy of anothez calledy Sygonce.alſo priſonnez of
one that Wolde haue bought him/Wherto he Was good/And
he anſuezdy to be deliueredy/andy another man ayid of him
Jf it Were goode that he ſhulde bye hym/ To Whom he anſ;
uezdy J am no thing Worthy but ye or ſom other bye me/ &
another ſayde he diſpraiſith him ſelf.that diſpraiſeth alle
other/andy yeueth him ſelf lawde /Andy ther Was one that
praiedy godyy to kepe him from the daungez of his frendis
Andy it Was aſkedy him/Why he prayedy not rathez/that
god ſholde kepe him from his ennemyes than fro hys frēdes
Andy he anſuezdy / for aſmoche.as J may Wele kepe me
from myn ennemyes in Whom J haue no truſte/but J may
not kepe me from my frende Whom that J truſte / Jt Was
ayedy of aWyſeman Whiche he the mooſt noble Worldly thin
ges / To Whom he anſuezdy/to loue ſapience/andy to hate
foolyy/nat to be aſchamed to lezne /Andy it Was ayedy of
Archaſam/Whiche he the ſciences that childrezn ſhulde lezne
He anſuezd thoos that cauſe them to hāte ignorāce in there
aage /Andy it Was ayedy of anothez. Why he Woldy haue
noo ſiluez/andy he anſuezd for aſmoche as it cōme to mey

by fortune. & is kept by nygardship & couetise & is often so lisstely spent & to euyl vse ¶ And another saide the loue of a foole shalbe more noysant to the than his hatered. And ther was a man that sayd to another. I shal put my peyn and dyligence to distroye the. He answerd and sayd I shal enforce me to dystroye thy malyce. and appease thyn Ire ¶ And ther cam byfore a kyng. iij. Wysemen. The one was a greke. The other a Jewe. And the thyrde a sarasyn. of whom the sayd kyng desird. that ych of them wold vtter som good and notable sentence. Than the Greke sayd I may wele correcte and amende my thoughtis, but not my wordes. Than the Jewe sayd. I haue meruayll of them. that saye thinges preiudicial. where silence were more prouffitable. And the sarasyn sayd. I am mayster ouer my wordes. or it be pronuncyd, but whan it is spoken I am seruaūt therto. And Jt was axed one of them who might be called a kyng. And he answerd. He that is not subgett to his owne will ¶ And Assaron sayd to an euyll payer that desired to borowe money of him. that he wold lene him none. for I knowe wel that he colde not displease him somoch my refusing the lone. as in axyng him his payement ayen ¶ And sayd. The Wysemen spekē with good deliberacion. & the fooles spekē without aduisement And Teofrates saide he is of good cōdicion that reporteth & sayeth good of other folkis, & kepeth secret their defaultes And it was axed of discomie what thingis were most necessarie for a man to kepe him out of other folkis daunger And he answerd If he be riche to lyue moderately. and if he be pouer to labour dylygently ¶ And Nycomake said

ther is not so goode aduocatour/as discrecion/ne so goode aper
cher as the tyme/& he that correctith hym by othir is right
diligent & wele occupyed/And it is bettir to take exemple
by other than other to take yt by hym ¶And Thyme;
tius sayd/medle not/ vndertake not with the gouernaunce
of a foole. for he can not peyse nor conceyue/what goody
thou dost to hym/no more than a horse or other bestis ta;
ke hede whyder they charge hym with gold or grauell/and
yt was ayed of Athelyn/why men ley punissh̄ed for
their mysdedes. and not for their thoughtes. He sayd
their thoughtes arey reserued onely to god ¶And A;
menyus sayd/ther be. iij. thyngis that a prynce ought
to eschewe. The fyrst is to moche drynking. The secon
de is to moche delectacion in musyk. And the thyrde do;
tyng of women/for thyse .iij. thyngis put away all his
other goody thoughtes ¶And sayd thought for thingis
lost and ayell don. that can nat be amended forzeting
therof is the medycine ¶And sayde trouth is goody to
be sayde. & specially whan it prouffiteth euery body/And
sayde. If thou can not atteyn to the wysedom of auncient
men at the lest studye and see ther bookis & somme profyt
thou maeyst haue therby ¶And quidarius said I haue mer
uaile of thoes that blame so moche the foule thingis vpon o;
ther and thynk hem fayr vpon hem self/Dimycrates saide
pacience is a castell imprenable & worship is the fruyte of
trouth & repētaunce is the fruyte of haast/And it was ax;
id of dithomages/why the riche men be more prolde than vy
semen/and he saidy for the wysemen knowen & dreede our
lordy and vnderstande what offence pride is vnto him. but

the riche may taketh none hede therto. And sem ayed of him whiche was lettir to haue sapience or richesse. And he sayde, ther is no goode richesse, but it be as wele profytable in the other worlde as in this. but sapiēce is goode for either worlde. It was tolde Aristotles that a may had said good of him. And he sayde I shal recompense it, They ayed him In what maner. And he sayde I will seie of him in like wyse ¶ And Octyphon sayde A mannes witte can not attayne to do thinges aboue his vnderstanding. but vndre he may execute like as ye may put no more wyn in a pype that it cōteynath but lesse ye may ¶ And Orcas sayde a man of goode vnderstanding may wele eschewe grete quātite of the infortunes of this worlde, like as the goode shipman knowbeth by experience the weder likly to be in the see ¶ Samarey sayde I haue lost all that I had, & therfore I fere nothing ¶ And sayde In all thy entreprises, haue more trust in thy science than in thy strength ¶ Gregorius saide. The peyntours may wele make pictures semblable to thinges But the propre thing none can make, but onely god & nature ¶ And the kyng Armesys calling to him his brethren sayde to them, If ye wol repente & take me, but only as your brother I will shewe you that I am your king, but & ye take me for your king I shal shewe you, that ye ar my brethren ¶ And Tales mylostius saide, I haue grete mervayle of them that for wordely goodes put hem dayly in peril by londe & by watre of deth, as wele by fete of merchādise as other wyse, not knowing who shal succede or depart their goody after their deth, & might with lesse dāger & peyne lerne Sapience. by the whiche ther goode name and fame

shulde be more lawded and praysed/as it is sayde in a pro
uerbe/he is not dede whoos renomme and fame lastith
Pytagoras sayde/ Science hath non ennemyes/but ygnos
rant men ¶ And saide/clateringe of folies is displeysir to
wysemen/Like as the stenche of a kareyn is to them that
smelle it/for the foole knoweth no more the falwte of his spe
che than the kareyn doth of his stenche/And it was ayed
of another howe men might kepe him from moche dryns
king/And he answerde in beholding wele the grete Incon
uenientis that be falle the dronken men ¶ And Eugene
saide/Many persones hauyng reason and vnderstandyng
ayen candelle/and light for to ete their mete/but selde pers
sones there be that kyndelle & sharpe their wittes in geting
sciences for the prouffyte of their saules ¶ And Escon sai
de/deth is displesaunt to alle persones sauff to the wysemen
for sapience is the thing that moost lettith the fere of deth
And adrien saide/If I shulde nat loue sapiẽce/but be cau
se she dispraiseth deth/yet shulde I loue her/And hermes
saide/the grete prouffyt that I haue founde in sapience Is
that I haue composed and knyt alle my thoughtes in one
And quiramis said/A man may not be without thoughtes/he ought to remẽbre the thinges ypetuel ¶ And sayd
som thinke it goode/that euery body were of like condicion
but thinketh the contrarye/for they euery man wolde com
mande and non obeye ¶ And demepates saide whan thou co
mest into a straunge countre/herken diligently . after the
langage & reason of thy peple/And If thou fynde thy self
as wyse or wyser they they/Endoctryne them/And ellys
peyn thy self to lerne of theyre love and doctrine rather

than to lese the in other ydell and vayne occupacions ¶ A
philosopher whiche was disciple of Pytagoras saide + he
ought not to be callid manly that will strike him + that
can not deffende him self ¶ And Sylde seyde Jn all thin
gys the meane is best And to lyue warely is a grette tre
sure . And to lyue wastfully causith pouerte And yet it
is impossible to please alle men ther with ¶ And sayd he
not wroth with him that sayth trouth . haue pacience and
good shal come to the therfore ¶ And saide the wikkid
lordis resemble to the dronken men that in their dronken
ship hate all fayre & goode vertues / and louen alle vices &
filthis but when his dronkenship is passed he is ashamed
of his dedis ¶ And saide A kyng of goode witte & discre
cion ought to be wele content and pleasid ; when men of
fre him their seruice And ought in his peas and prospe
rite to worship & cherisshe his knyghtis & men of werre & to
paye them wele their wages . all be it he wene to hane none
ennemyes + for he can not be sure / holle sone he shal haue nede
of his seruauntis ¶ And Melious sayd He is not ri
che . to whom the richesse lasteth but litil . ne fre whan they
may be lightly taken . But the laudable richesses ley
thes + that durey perpetuelly ¶ And Brakalyke saide
The couetous man . hath noo reste . And the nygard
may neuer be riche ¶ And Philype kyng of Ma
cedone sayd to thes that counseylled hym to brey the Cy
te of Athenes . whan he hadde wonne it . We shuld
than seme men dyscomfyt . where we haue ouercomme
our ennemyes ¶ And Archydes sayd . The tunge
may wel make lesyngis . Without thassent of the herte

And therfore it is conuenient that the conge & the lerd to be of one opinion ¶ And sayde/Make no desir to god for that/that thou mayest wele haue/whiche is sufficiaunce but pray and require him that/that thold hast may suffise the Pitagoras saide/he that beleueth not the resurrection of man is like a dome beeste that falleth for febilnes ¶ And saide man ought to do his werkis/by deliberacion / & by grete prouision and not sodaynly ¶ And saide if thou wyl exercise thyn ennemy/calle him no foole nor taletellar ner obeye none of his biers / for thy blamyng wer to him a grete laude ¶ And saide he that wolde be laudid of his workis ought to haue a trewe frende to raporte them ¶ And saide kepe thy frende aboue all thingis/ And thinke what lost thou shalt haue/if thou lake a trewe frende/if thy house fal leth dowh/thou shalt not lese therby/but the departing of the stones & the tymbre/but if thou lese thy frende/thou mayst gete therby many ennemyes ¶ And saide what a man is in grete Ire & wrath/he may be likened to an house taken with fire in whiche/for the quātite of the smoke & of the noyse of the fiere/ther may no man se ne here therin / & may also be likened to a ship in an outrageous tēpest in the see / why/ che wil not be wele condyted nor stered for the feruentnesse of the same tēpest/& so what a mannes blode & corage is ster red with wrathe and Ire/ther may no persuasions nor hol some counseil auaile nor stere him to his prouffit/and is so cursid that alltil sparke of hit maketh lightly a grete fie re/yet wrath is many atyme pacefied by silēce/as the fiere quenchith whan the brondis be taken awey/ Also a dronckeu man may nat pexeryue his dronkenship til he be sober/& after

Whan he seth another dronckey/he knoweth therby in What cas he was in/Also the angred man retourneth by his pacience & seeth another angry/may wele preuue his owne defautes ¶And sayde. We se comonly women sonner angry than men/the seke men rather than the hole. the olde may lightlyer than the yonge. Wherfore it is to be thought that wrath cometh of feblenesse of courage. And a maistre rebuked his clerck seyng/holde thy peas bondemans sone And he answerde. I am not the lesse worth for my kynne But thou art the worse for thy condicions ¶And saide A wyseman ought to saye that/that is conuenient & somtyme to here that/that is not to be saide ¶And saide ther is nothing that greueth somoche thy frende/as to shewe him that thou hast him suspect ¶And saide Companye & dele so with the peple/that they wisshe after thy presense. Whan thou art absent/& that they lament & bewaile thy deth/A man wepte Whan his soone was borey/And it was axed of him Why he wepte & ought rather to be ioyeful/And he answerd I wepe for my sone that goth nowe to warde his deth/And it was axed of him What maner peple be leest behated/And he answerd thoo that may nother help nor hurt & that doth nother good nor harme/for the euil peple hate the goode/and the goode hate the euil ¶And saide Custume is harder to breke than nature ¶And saide ther ben in maner of abstinence One is with goode wil. & the other by force. Whiche is not goode ¶And another saide. speke but prouffitable thinges nor ete no more than for thy sustynaunce/& seke to haue nothing/but that is possible to be had. ne complayne the not of thy frendis. take not vnhope of that. that thou maist not

amende/ Ayle nothing of the couetous man/ teche that thou
can. yeue that thou hast. haue pacience in thyn aduersitees
Do to be Writtey in thy seale or in thy signet/ bothe goode pe
ple and bad shal ende/ & behold that sentence efter. And
sayd. Short remembraunce and hastenesse of speche ma/
keth many a tyme man fayle and erre in his Jugement
And one Rebuked a Wiseman/ To the Whiche the Wyse/
man saide. Thou rebukes me nat of alle my Vices. And
Jt Was axid of him. Why he Wolde haue no sone/ he answerd
J had leuer be Without. for Whan J behold the grette lo/
ue that aman hath to his chylde and the grette peynes and
troubles he hath to brynge him vp. and atte last must lese
him. that sorowe Were more to me/ than the Joye ¶ Jt Was
aduised one that Was goyng in a ferre Vyage/ that he shuld
nat holde his Jurney/ lest he dyed therin. And he answerd
That deth is alle one to me/ be it in other Countrees or at
home ¶ And Jt Was axed of another What thing is not
to be don/ though it be iuste & trewe. And he answerd/ aman
ought not to prayse him self. of eny of hys goode dedis
¶ And saide Jt is sometyme goody to spare the sothe for to
yeue hope to his ennemyes/ & to saue his frendis from deth
for trouth nedeth nat alWayes to be said/ And it Was ax
idy of him What thing Was most delectable/ And he ans/
uerd that one is not sure to kepe long in one degre & is most
difficile to be holde ¶ And saide Aman that desireth to co
me to eny grette Wele/ ought not to leue it though he atteyn
not therto at the first. but ought to continue his entrepris
for it cometh at oo tyme. that cometh nat at/ C/ And
seid the Wyseman is not deceyued by flateringis deceyuable

or ſwete wordes / like as the ſnake / whiche is taken & eten by the peoli̇ng holdi̇ng the fayr fethres of his taile. And alwaye prīce may helpe hi̇m i̇n his warres aſwele with bad people as with good i̇n di̇uers maneres ¶ And ſaide If thou hate a man. thou oughteſt not therfore hate alle hys ſeruauntes ¶ And ſayde. Though a man haue bought a booke it compelleth hym not to ſtudye and rede therin And ſayd. Men ought to ſerue god i̇n .p. maneris. that is to wytte . to yelde hi̇m graces for the beneſetes that he hath yeue hym . to bere pacientli̇ his aduerſitees to ſpeke euell̇i̇ . to paye all̇ that he promitteth / to Juge right wyſely to be temperate . to do goode dedis after his power or he be required . to worſchepe hys frendis . to forgeue the faultes of hys ennemyes . to deſire nor do eny thi̇ng to eny man but as he wolde be don to . And one was blamed bicauſe he hadde yeuen hys ſiluer to an euyll̇ perſone . beyng i̇n neceſſite ¶ And he ſayde . I haue not yeuen hym my ſiluer for his badnes . but by cauſe he was i̇n neceſſite ¶ And ſaide exercite of diuers labours is helth and delectacion of the body ¶ And was axed hi̇m . ſithen whan he was wayed wyſe . And he anſwerd . ſithen the tyme that I began to diſprayſe and myſtryſt my ſelf . he herde a man rehers leſſingis and vntrewe wordes . To whom he ſayd . If thou hardeſt another ſey . that thou ſayeſt . thou woldeſt not bileue hi̇m wherfore thou maeyſt wel thi̇nke noman bileueth the ¶ And Ariſtophanus ſayd . Victorie of worde is not victorie i̇n dede . but the leſt victorie is i̇n the werke . And Anaxagoras ſayde A good wyſeman ſeeth not the deth for wyſdom gouerneth his witte . and his tōge & his feyre

twouth gydeth his herte and̄ his Wille / pytie & mercy ben̄ his frendis. seking of Wysemen ben̄ his fete / his lordship is Justyce. his reigne is mesure. his sWerde is grace / his Wepen̄ is peas / his arWbe is saluacion / his knyghthode is the counseylle of Wysemen̄. his ornamentis ben̄ strength. his tresoure is discipline. his loue is the companye of goode peple / his loue & al his desir is to fle sinne & to serue & loue god ¶ And̄ saide A grette tresour ys to haue frendys & is a noble affection / Wherfore it is conuenient to cherisshe & kepe hem̄ Wele / & to Winne one by another as ofte as byrdes drawen̄ many into her company ¶ And̄ a king auid of a Wyse man Whom he reputed̄ to be a goode Juge / And he answerd He that is not deceyued̄ by flateries / that is not corrupt by yeftes. & is not deceyued for falWte of discrecion ¶ And̄ another saide Sclandrers ben̄ Worse than theues / for theues stele but the goodes & sclandrers take and̄ dystroye loue And̄ another said Worshyp yeuen̄ Without cause atte last tourneth to shame ¶ And̄ another saide It Were better to be in̄ companye & conuersaunt With a serpent. than With an euil Woman ¶ And̄ saide one ought to doubte the subtilltees & craftes of his ennemy if he be Wyse / & if he be a fole than drede his folies ¶ And̄ another said / the most liberal in̄ this Worlde is he that reputed̄ for a grete thing the goode dedis that he doy to him / & that he reputed for litil that he hath doy to other / & that holdeth him̄ content With that he hath be he pouer or riche / And̄ said the most nigard of al men̄ is he that auid importunatly after he is ones denied & refused̄ his asking / And̄ another said enuie distroieth the Worlde & freteth & Wereth it as the filth of a gouge doth the iron / ¶ And̄

another sayde/like as no thing may be Writen in a peyre of tables all redy Wryten in Without the first Writing be put out / All in like Wyse the Vertues & nobleſſes may not be hadde in no body Withoutey the Vices & Wrecchednesſes bey firſtput albey ¶ And another sayde like as a man may not all at ones+by holde With one eye the ſkye/& With other the erth / In like Wyse a man may not aredye & diſpoſe his Wytte to Vertues/& to Vices to gyder ¶ And another saide the right ſtedefaſte loue is When the frendis bey of like condicions/and if they be dyuerſe or contrarious vnneth that loue may long endure ¶ And saide peple ought to dowte their king & him obeye With fere & in loue+And ſemayed him When the Witte of man Was parfeyte / And he sayd When that he ſpeketh trouthe ¶ And another saide the enuious hateth the liberall / & the nygarde is Wreth With that another ſpendeth/And another said all getting may not be iuſtified ne helth may not be gle\tome/ ne fredſſhip With decepcion+ne nobleſſe With hadde diſcipline ne loue With pride ne iuſtice With neceſſite ne reſt of hert With enuie ne Witte & diſcrecion With vengeaunce nor pees Withoute gſeil. And another said truſte not a foole nother for loue ne for neyghbourſhip for it Were as good to haue to thy neyghbour a houſe take With fiere+And another said he is thy grete enmy Whos Werkis bey harde bittre & noyng to the & his Vordes ſWete & curtoys/And another said the Wyſemen endure here all their lyues laſting/& after their deth their goode Vorkes ſhal laſtey in mênes myndes/And another said conſideracion of the ende of the Vorkis helpeth moche to the goode gcluſion/And another ſaid thou ought to loue though thou be not

louedy ¶ And another sayde a foole weneth euer that gody hath no thing wele doy nor employedy, but that he hath yeuen hym & semeth that he wolde haue made & ordeigned this worldy bettir than god hath doy, holde be it he any not goune his owne psone onely ¶ And another saide he willyng to yeue the nedy peple, & in so doyng thou shalt do seruice & plesir to our lorde gody ¶ And another saide bettir is a man to holde his peas than to getrarye & argue with a foole, & is as goode to haue the ennempte of bady peple as their frendeship, & the harde & the sharp lyf in wele doyng is bettir than the swetteste in doyr gentyl dedie, & it is bettir to be without fame than to haue bat bady, & pouerte is bettir than the riches of keytyues, & the poure man without vices is bettir than the riche man that is worshipped for his sinnes ¶ And another saide It were bettir not to knowe ay iniust king than to be his gseyllour, or neyt in his gre ¶ And another said If thou yeue for to haue fame onely therby, that is not liberalite for thou dost it but for thyn owne auaile ¶ And another saidy He is of no laudable lyf that is not this day as good or bettir, as he was the day passed ¶ And another said thou shalt not nowe haue that, that thou desirest without that thou bere paciently the greues that thou woldest not haue And another said a meny shalbe in thy handes as long as he shal truste the, And it was ayid of a wyseman, Why he desired not to haue a sone, he answerde, bicause that I haue had ynough ado for to chastyse my body & to adresse my saule without hauing eny other psone to rule or teche, And it was ayidy of him, Who was that most repenteth hym in this worldy, And he answerdy, The wyseman at hys

deth/by cause that he hath not wrought after sapyence and he that hath doon goode to an vnkynde may ¶And it was axed of him/What thing encreseth the lawe/He answered trouth. And What sustyneth trouth/Reason and wytte and wherby is wytte gouerned/by kepyng of the tong/& how is the tonge kept/with pacience/What causes pacience dredy of gody. and What causes dredy of gody/Ofte to speke & remembre deth/and to considere & knowe his frailnes ¶And another said superfluyte maketh the body sek Wyn troubleth the wytte/wrath is grarye to wysdom/but tẽperance conforteth the hert/and put awey alle frauelesse and causith helth ¶And said howe he it that a wyseman be of lowe kynrede yet is he noble/& though he be a stranger he shold be worshipped/& though he be pouer yet the people haue nede of him ¶And another said he that endureth/& taketh no payn in his youth restith him not in his aage And another sayde the errour of a foole geueth litil reste to his thoughtis And another said the tonge of a discrete man is in his herte & the herte of a foole is in his tõge/And another saide not withstanding thy nature vse euermore goode & laudable gdicions/And another said a man ought cõtinuelly to enquere what men say of him & where in they lawde him & wher in they blame him/yf they lawde him he to yeue that cause continuelly without pride throf & yf they blame him/he to beware from fallyng any more to that cas and not to hate hem for thair auertissement ¶And sayde he is wyse that is humble and meke in hys myght & pouoir: And whan he is in grete astate to dysprayse the worldy/and is attemperate in grete auctorite. And one

desired of a wyseman to telle him the difference betwyx this worldy and the other worldy. And he answerd/this worldy is adreme. And the other worldy is a thing awaked. ¶ And another sayd. Bettir is to speke wele than to kepe silence. and bettir to kepe silence than to speke euil ¶ And another saide I haue accompanyed me with the riche men & haue seen their riche arraye clothinge & other thingis better than myn were. where vpon I had sucke enuie & melancolye that I might haue no reste in my self/ Than I accompanyed me with pouer men/like as I was. & than I was satisfyed and in peace ¶ And another saide like as a man that is in a derke kaue may not se his propre figure/ In like wyse the saule that is not clene nor pure may not clerely see perceyue ne knowe the trewe & ypytte goode; nesse of almighty god ¶ And another saide like as the childrey whan they be borne in peyne & entred into this world restoysse hem after whan they be grete/ & fele the delices and eases therof / In like wyse men be sorowfull whan they shal dye. yet if they haue lyued wele. they go after in to a better worldy. where they than shal restoysse them perpetually ¶ And another sayd. As the goodnesse of wysemen goth euermore in amending/ In like wyse goth the malices of the fooles euery day in empayring ¶ And another saidy If thou correct a wyseman. he shal thanke the therfore/ & if thou teche a foole / he shal dyspreyse the ¶ And sayde Helps thy verray frende. that in thy necessite offeryth hym self and alle his goodes vnto the ¶ And another saide the gouernour of a wyseman is pacience & the gouernour of a foole is pride ¶ And another sayd a man that is slowthful

in his werkis is cõmonely enuious of the wele of other men ¶ And another sayde It is goode to enquere twies of thinges vnknowen, for the first question is of wille, and the seconde is of discrecion ¶ And another saide trouth is goddes messagere wherfore she must be worshipped for the loue of her maistere ¶ And another said, he that multiplieth his temporalle goodes dyminueth his espualles, And another saide thoos that byleue and drede god stedfastlye haue not delectacion but onely in hym & in his werkis ¶ And another saide the moost laudable werkis that one may doo is to obeye the maundemẽtes & pleaser of our lorde god, and the werke of the body ioigned to the werke of the herte is more laudable than the werke of the herte onely ¶ And another saide the euill creatures ben woos than serpentes lyons or eraynes, And in like wyse as vpon the erthe, ther is nothing bettir than the goode creatures, right so ther is nothing woos, than thoos that be wykked ¶ And another saide he that taketh vpon him higher astate, than to him belongith, putteth grete peyn to be euyll spoken of ¶ And another saide he that wyll haue reste in his lyffe, ought to kepe him from iiij occasions, the first is that he ought not to be wroth though som creature lyue, whiche he wolde haue dede, seconde is yf som dye whiche he wolde haue alyue, the therde is, if he hath not that, that he desireth, and the fourthe is yf he see that fortune raise and bring vp somother of lowher degre than he is ¶ And another saide to entermedle and dele litill with wordely werkis is a thing that may beste kepe a man from alle incõueniencis ¶ And another saide the more a wyseman is alone the gretter is his joye

he it day or nyght ¶ And another ſaid the euil diſpoſed king is like a caraygne þ maketh the erth ſtenke about it / & the goode kyng is like the fayer rēnyng ryuire that is prouffyte table to the creature ¶ And yet another ſaid The vyſemen ar nat content to prouffyte onely them ſelf / but ſemblably do auātage to other / & the fooles hurte not onely them ſelf / but rather take grete labour to hurte and trouble other folkes And another ſaid / a foole for a litil thing expoſeth him lightly to fortune ¶ And ſaid thou maieſt not be ſo wele arrayed nor be ſeen / as with trouth ¶ And another ſayde abſteynyng from wrath & couetiſe is laudable thing a wele in this worlde / as in the other ¶ And another ſaide / he that yeueth gyfte & prayſith it him ſelf wold feyn be called diſcret ¶ And another ſaid lete not to do wele though thy good dedis ſey not knowen / for wel doyng is ſo goode of hit ſelf that it ſhalbe vaillable ynough to the atte laſt ¶ And another ſaide / a man of goode diſcrecion / ought not to exerciſe him in thinges impoſſible / ne ſay thinges not vaillable / ne ſpende more than his rēnyngis / ne promette more / than he may fulfille And another ſaid / a man may haue but peyne & labour in this worlde ¶ And ſaid he that eteth not ſhal dye for hungre / & if he eteth more than ynough he ſhalbe ſeke wherfore it is a difficile thing to a man to be long myketh And another ſaid truſt him not þ forſwerith his feith for worldely thinges ¶ And another ſaid Idelneſſe engēdreth ignorāce / & ignorāce engēdreth errour ¶ And another ſaid thou ſhalt fynde euery where clothing mete / & place for to dwelle in if thou be ought / but & that ſuffiſeth the not þ is to the neceſſarie / thou ſhalt be ſubgect to couetiſe / & yet thou ſhalt

lakke thy desir. And another saide Jn long slepinge is no prouffit / but harme is to vse it / & a man ought to kepare that he dispēde not half his lyf in Jdelnesse / And another said the goode saule Wol haue no rest in this World than he that Wol haue a goode saule / ought to kepare of rest / And another said kepare of the cōpanye of a lyer in alle thy Werkis / be they in grete auctorite or in smal / And another said he that loueth the With feynt loue & for Wordely thinges shal hate the in like Wyse / but he that loueth the for the pfitel Wele shal growe euermore in thy loue / And another said gouerne the so Wele that thou kepe the from euil doing / & suffise the With the goode dedis that thou shalt do kesyde / And another saide he that Wil Wite Wherthir his saule be noble & clene / or foule & corrupt / he ought to gsidere his dilectacion & his gscience / & if he delyteth him in doing good vertues & noble thinges Without harm, than his saule is clene & noble / & if he delyteth him in doing foule & trāsitorie thinges & of no Value than his saule is foule. for euery thing resoyeth With his semblable / the good With the goode / & the euil With the euil And another said he is happy that gooth the right Wey / for he findeth soner the place Whedir he Wold go / & he that goth olde of his Weye / the more he goth / the ferther he is behinde And it Was ayid of a Wyseman What Was pfaytte folye / he answerd to thinke to com to a good astate & pfperite by bady Werkis / to loue falshede & hate trouth / to take delectacion in richesses / & to trust euery man / And it Was ayid of him What is the signe of litil forsight & litil knoWlege / he answerd one to yeue trust Wher he hath ben deceyued / And suffise you With the trāslacion of the sayingis of these philosopheres .

Here endeth the book named the dictes or sayengis of the philosophhres enprynted / by me William Caxton at Westmestre the yere of our lord ✠ M CCCC ✠ Lxxxij ✠ Whiche book is late translated out of Frensshe into englysshe / by the Noble and puissant lord Lord Antone Erle of Ryuyers lord of Scales & of the Ile of Wyght / Defendour and directour of the siege apostolique / for our holy Fader the Pope in this Royame of Englond and Gouernour of my lord Prynce of Wales And It is so that at suche tyme as he had accomplysshid this sayd werke / it liked him to sende it to me in certayn quayers to ouersee / Whiche forthwith I salue & fonde therin many grete / notable / and wyse sayengis of the philosophres Recordyng vnto the bookes made in frensshe Whiche I had ofte afore redd / But certaynly I had seen none in englisshe til that tyme / And so afterward I cam vnto my sayd lord & told him how I had red & seen his book / And that he had do a meritory dede in the labour of the translacion therof in to our englisshe tunge / wherin he had deserued a singuler laude & thanke &c / Wherne my sayd lord desired me to ouersee it and where as I sholde fynde faute to correcte it / wherein I answerd vnto his lordship / that I coude not amende it / But if I sholde so presume I might apaire it / For it was right wel & connyngly made & translated into right good and fayr englisshe / Notwithstondyng he willed me to ouersee it & shewed me dyuerce thinges Whiche as him semed myght be left out as diuerce lettres missiues sent from Alisander to dary and aristotle & eche to other / Whiche lettres were lityl appertinent vnto to dictes

and sayenges aforsayd for as moche as they specifye of other mateze. And also desired me that I to put the sayd booke in emprinte. And thus obeying hys requeste and co maundement I haue put me in deuoyr to ouersee this hys sayd book and beholdey as nyghe as I coude howe it acor deth with thorigynal beyng in Frensh. And I fynde nothyng discordaunt therin. Sauf onely in the dytes and sayengys of Socrates. Wherin I fynde that my saide lord hath left out certayn and dyuerse conclusions to wi chyng women. Wherof I meruaylle that my sayd lord hath not wretyn them. ne what hath meuyd hym so to do Ne what cause he hade at that tyme. But I suppose that som fayr lady hath desired hym to leue it out of his booke Or ellys he was amerous on somme noble lady. for whos loue he wold not sette yt in hys book. or ellys for the ze ry affeccyon. loue and good wylle that he hath vnto alle ladyes and Gentylwomen. he thought that Socrates spared the sothe. And wrote of women more than trouthe. Whyche I can not thinke that so treble a man & so noble a philosophre as Socrates was shold wryte other wyse than trouthe. For If he had made fable in wrytyng of women. he ought not ne shold not be beleuyd in hys o ther dytes and sayinges. But I appercyue that my sayd lord knoweth veryly that suche defautes ley not had ne founden in the women bory and dwellyng in the se partyes ne Regyons of the world. Socrates was a Grekr borey in a ferre contre from hens. Whyche con tre is alle of othre condycions than thys is. And men & women of other nature than they ley here in this contre

For I wote wel, of what someuer condicion women ben in Grece, the women of this contre ben right good, wyse, playsant, humble, discrete, sobre, chast, obedient to their husbondis, trewe, secrete, stedfast, euer besy, & neuer ydle, attemperat in speking, and vertuous in alle their werkis, or atte leste sholde be soo, For whiche causes so euydent my sayd lord as I suppose thoughte it was not of necessite to sette in his book the saiengis of his Autor socrates touchyng women But for as moche as I had comademēt of my sayd lord to correcte and amende where as I sholde synde fawte, and other synde I none sauf that he hath left out these dictes & saynges of the women of Grece, Therfore in accomplisshing his comandement for as moche as I am not in certayn wher it was in my lordis coppe or not, or ellis peraventure that the wynde had blowe ouer the leef, at the tyme of trāslacion of his booke, I purpose to wryte tho same saynges of that Greke Socrates, whiche wrote of tho women of grece and nothyng of them of this Royame, whom I suppose he neuer knewe, For if he had I dar plainly saye that he wold haue reserued them inespeciall in his sayd dictes Alway not presumyng to put & sette them in my sayd lordes book, but intende aparte in the rehersayll of the werkis humbly requiryng al them that shal rede this lytyl rehersayll that yf they synde ony faulte tarette it to Socrates and not to me whiche wryteth as here after folowith

Socrates sayde That women ben thapparaylles to cacche men, but they take none but them that wil be poure, or els them that knowe hem not. And he sayde that ther isnone so grete empesshement vnto a man

as Ignoraunce/and women ¶ And he salde a woman that have fyre/of whom he saide that the hotter have the colder ¶ And he salde a woman seke. of whom he sayd that the euyl restyth and dwellyth with the euyll ¶ And he salde a woman brought to the Justyce. and many other women folowed her wepyng/of whome he sayd. the euyll hey sory and angry bicause the euyll shal perisshe ¶ And he salde a yong mayde that lerned to wryte/ of whom he sayde. that me multiplied euyl vpon euyll ¶ And he sayd that the Ignoraunce of a man is knowen in thre thinges That is to wete / Whan he hath no thought to vse reason Whan he can not refrayne hys couetises / And whan he is gouerned by the conceyll of women in that he knoweth that they knowe not ¶ And he sayd vnto hys dyscyples Wylle ye that I enseygne and teche you /howe ye shal mowe escape from alle euyll /And they answerd/ye/ And them he sayde to them / For what someuer thyng that it be. kepe you and be wel ware that ye obeye not to women Who answerd to hym agayn . And what sayest thou by our good moders & of our susters/ He sayde to hem/ Suffise you/with that I haue sayd to you. For alle hey semblable in malice ¶ And he sayde/ Who someuer wylle acquere and gete scyence/late hym neuer put hym in the gouernaunce of a woman ¶ And he salde a woman that made her fresshe and gaye. to whom he sayd / Thou resembleste the fyre/ For the more wode is leyd to the fyre the more wolle it breme/And the gretter is the hete ¶ And on a tyme one axyd hym / What hym semed of women. He answerd That the women resemble vnto a Tre called Edelfla

Whyche ys the fayreſt tre to beholde and ſee that may be
But Wythin it ys ful of Venym ¶ And they ſayde to
hym and demanded Wherfore he blamed ſo Women, and
that he hym ſelf had not comen into thys World ne none
other men alſo Wythoute hem. He anſwerd. The Woman
ys like vnto a Tre named Chaſſoygnet. on Whyche tre
ther ben many thynges ſharpe and pryckyng. Whiche hur
te and pryche them that approche vnto hyt. And yet ne
uertheleſſe that ſame tre bringeth forth goode dates and
ſwete. And they demanded hym, Why he fledy from the
Women. And he anſwerd. For aſmoche as I ſee them
flee and eſchewe the goode. and comenly do euyll ¶ And
a Woman ſayde to hym. Wylt thou haue ony other Woman
than me And he anſwerde to her Arte not thou aſhamed
toffre thy ſelf to hym. that demandeth ner deſireth the not

TO theſe ben the dictes & ſayengis of the phyloſoph
re Socrates Whiche he Wrote in his book, And
certaynly he Wrote no Worſe than afore is reherſed
And for aſmoche as it is acordaũt. that his dyctes and
ſayengis ſholde be had as Wel as others therfore I haue ſet
te it in thende of this booke, And alſo ſomme pſones per
auenture that haue red this booke my frenſſhe Wolde haue
avette a grette defaulte in me that I had not do my deuoir
in viſiting & ouerſeeyng of my lordes book acording to his
deſir, And ſomme other alſo happely might haue ſuppoſed
that Socrates had Wreton moche more ylle of Women than
here afore is ſpecified, Wherfore in ſatiſfyeng of all parties
& alſo for excuſe of the ſaide ſocrates I haue ſette theſe ſaide

dytes & sayengis a parte in thende of this book, to thentēt that yf my sayd lordy or ony other persone what someuer he or she be that shal rede or here it, that If they be not wel plesyd with all that they with a penne race it out or elys rente the leef out of the booke, Humbly requiryng and besechyng my sayd lordy to take no displaysir on me so presumyng but to pardone where as he shal fynde faulte, and that it plese hym to take the labour of thenpryntyng in gre & thanke, whiche gladly haue don my dyligence in thaccomplysshyng of his desire and commandement, In why che I am bounden so to do for the goody verbardy that I haue ressepuyd of his sayd lordship, whom I beseche Almyghty gody tencrece and to contynue in his vertuous disposicion in this worldy, And after thys lyf to lyue euerlastyngly in heuen Amen

Et sic est finis ✦✦✦